THE
Most Excellent, Profitable and
Pleasant BOOK
OF THE
Famous Doctor,
AND EXPERT
ASTROLOGIAN;
Arcandam,
OR
Alcandrin.

To find the fatal Destiny, Constellation, Complexion, & Natural inclination of every Man & Child by his Birth.

With an Addition of Physiognomy, very pleasant to Read. Newly turned out of the *French* into our vulgar Tongue.

BY *WILLIAM WARDE.*

Licensed and Entred according to Order.

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A Brief Declaration, most certain and profitable for to find out (as much as the art of Astrology can certifie) mans Fate, & Constellation Indicative, touching the natural Inclination of Man: made by *Arcandam*, the Learned and expert Astrologians.

THE manner to find out the Destiny and Constellation is this: First, if ye will know the Constellation of any Man, take his natural name, which is commonly called his proper name and the proper name of his Mother, in such sort, as neither of the two names in any wise be changed, or depraved from the vulgar and proper calling (as oftentimes it chanceth by the common appellation of Mens names) but that they be perfect and not diminished. And for two causes, the name of the Mother is

taken and not of the Father. First, because the mothers side is more apparent then the fathers, Secondly, although the father be the original of the conception, and generation of the child, yet the child touching the body, hath more of the mothers matter & substance then of the fathers, yea & oftentimes it happeneth, some part of the fathers seed hath not entered nor kept, touching the material composition of man: for man is verily a thing active, and by no means passive, & touching himself can have no action: whereby it consequently appeareth that the child, concerning the body hath more of the mothers substance then of the fathers. Whereunto a third cause may be added that forasmuch as the child is nourished of the mothers substance, and not of the fathers, that then the constellation enjoying this Effect and Sign in the Childs Body, doth rather convert the same with the mother, & the Body of the mother then with the father & the body of the father.

And therefore truly and determinately to know and learn the childs fate & constellation, his proper name must be taken, together with the natural and proper name of the mother. Then diligently consider every letter of the said two names, and among the same gather the numeral Letters, such as signifie a number, which according to the ancient account are seven: as I. signifieth one. V. five. X. ten. L. fifty. C. a hundred, D five hundred, M. Signifieth a thousand.

Taking

the tail, and is as much as to say, into the beginning, the middle, and the end.

Whereby it followeth, that these five figures so divided, do include fifteen principal parts for three times five make fifteen. And the other seven Signs, that is to say, Aries, Cancer, Virgo, Libra, Sagittarius, Capricornus, and Pisces, among whom three parts are contained in Virgo for his tail is divided into twain, as shall be shewed hereafter, although here it hath but two parts. All which 7 are divided but into two principal parts, to wit, into the head and tayl, and so include fourteen particular signs: for twice seven is fourteen. Whereby manifestly it appeareth by the premises, that the Signs particularly excepted are, in number 29, because fifteen and fourteen make 29. Furthermore it is to be noted that in all and every aforesaid signs being wholly accounted; according to the number before remembred, all these twelve are concurrents, either more or less in the nativity of every infant. For each Man hath in the aforesaid Signs a part and property: as for example,

The Infant that is born in Aries, disposeth his life in that Sign, and in that part of Aries which is most pliant to his nativity, and specially the part, which according to the quantity hath chiefest dominion in that sign, and is the first house of his nativity, which is a signifier of life, &c. And also placeth in the said Sign

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his speech, wisdom, augmentation of all his works, his beginning, his name and the original of his life and years.

In Taurus is contained the substance of the Infant, his gain or loss, his living, debts, gifts, servants, helpers, such as be obedient to his commandments, his witness and treasure. And this Sign, because it is the second house, signifieth the end of his youth.

Gemini are brethren. This sign, because it is the 3 house, is a token of brethren, sisters, friends, Neighbours, Brethren of Husbands, and such as proceed of the Mothers side, and signifieth the mother her self. Likewise it is a token of faith, religion, commandments, ambassadors, news, mutations, small journeys, and a space of life before death approach.

In Cancer, the Infant disposeth his Father, Grandfather, & all his Parents on his Fathers side, to wit, all his ancestors, ascending from the right line Males, & his sisters & other inheritors, except such as are inheritors by the succession of the dead. Also it signifieth houses, lands, rights, treasures, & whatsoever is hid under ground, prisons, and prisoners, also such as happeneth to the dead, being buried, after the burial, or without burial, as eftsoons it chanceth to such as be hanged, beheaded, or otherwise slain. And because it is the fourth house, it signifieth death before he grow to mans estate, and the end of things.

Leo, betokeneth Infants, love, messengers, nobel-

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novelties, gifts, rewards, fair promises, or mirth, goods by the Father, and such as shall happen after death, whether it be to praise or infamy.

In the sixth Sign, which is Virgo, are contained Infirmities, and things contrary to Health, Servants, Maids, Lying, Accusation, Unrighteousness, Places, Prisons, Mutation from place to place, Cattle of small stature. And because this sign is the sixth House, it doth insinuate end of life, and all such things as shall happen before old age.

In Libra, which is the seventh Sign, Marriages are contained, mischief and peril in Marriage, Contentions, open enemies, wars, enmities, thieves, partaking and opposition, & every thing opposite, participation of Merchandise, expedit and small voyages: and because it is the 7 house, it noteth the moity & end of life towards old age.

In Scorpio is contained death, fear, sadness, labour, despair, seperation, aid, adversaries, policies, wit, lethal, poisons, substance, or hereditaments, as well of strangers, as of affinity, such as the Heirs ought to possess after death; and signifieth (because it is the 8 house) end of life after the approachment of old age.

In Sagittarius being the ninth house, are expressed long journeys, or far Peregrinations, and all things thereunto incident. Also it signifieth faith, religion, wisdom, philosophy, writings, books, epistles, news, interpretation

of

of dreams, and things to come, great wonders, much honour and joy. And for as much as this Sign is the Lord of the ninth house, it signifieth a beginning, and also entrance into half of the life.

The tenth house is Capricornus, which prefigurateth kingdoms, governments or authority, dignities, officers, and all arts that may be exercised, and whereby a man may be a master: it signifieth also ecclesiastical Jurisdiction, things stoln or carried away, praise and fame, it prognosticateth also mothers, grandmothers and ancestors of Feminine kind, mothers in law, ...d half the term of life.

In the eleventh sign, which is Aquarius the birth appointeth his power & prosperous Constellation, & it betokneth praise, honor, great fortune, faithful friends, aid of Kings & Princes, Treasure, society & signifieth halfthe yeats ofmans life.

Pisces, being the xii. house, doth demonstrate signification of wearinels, sadnels, poverty, privy hatred, deceit, fear, sorrow, lamentation, blasphemy, ambushments, houses, prisons, captivity, bands, rebuke, and beasts, meet to ride upon.

In manner above expressed, is intreated only of the Infant born in Aries, although the same must be divided and spoken of every sign ascending in the nativity of every birth, and of all other signs, following the Sign of the nativity, till by the recourse the number of twelve be attained, whether any be born in Taurus or Gemini, which is in order, and is written in the third Sign, or

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in any of the 12 Signs. And therefore you may diligently note that every of the aforesaid houses is in himself the first, and hath his second, third, fourth, fifth, sixth, seventh, eight, ninth, tenth, eleventh and twelfth house. And this remember because the like whereof we have said of the Signs, the same I would should be understood of the houses. And every house according to their qualities hath eleven other houses beside himself, of whom their Significations be derived: All which (well-beloved Reader) may through the [illegible]cy of thy wit, be easily understood, whether the Infant be born in Taurus, in Gemini, or in Libra, as before. And so every man may learn to know by this Art, determinatively his own fate, his proper and passive Constellation, not forced of necessity but by the natural inclination, because as Ptolomeus saith, a wise man shall rule the Stars. As much as to say, a wise man may let and prohibit the very future effects, which proceed of the Stars and the influence thereof. And so, if he will, he may rule the said Stars and Heavenly Motions. And therefore for an admonition unto thee, the said Stars do not enforce & constrain thee to any thing except it be such as are proclive, and will follow nature rather then reason, after the manner of bruit beasts. Wherefore for a more evident doctrine & instruction of the premises, the scheme or figure here ensuing is placed.

The

The First Celestial, Principal, and entire Sign, called, *Aries*.

IN the first Treatise, the said sign of Aries is described, with the efficacy and power thereof. Which sign Aries is divided into two prin-

principal parts, that is to say, into the head and tail: and this treatise containeth five Chapters. In the first the head of Aries is described, with the efficacy and fortune thereof. In the second, the tail and force thereof. In the third, the special Judgment of Aries, according to the Male. In the fourth, the Judgment special after the female. In the fifth & last, the general and total fortune of Aries.

The first Chapter, which is the head of Aries, being the first particular Sign Celestial, is called Mavatha, and after some mens opinions, Salhay, having four Stars deposed in this manner. Where is to be understood, that whosoever is born in this Sign touching the disposition of the body, according to the effect of the sign, shall be somewhat ruddy or yellow coloured, and shall have a small belly, nimble & strait, thin and lean of body, and shall have also upon his left foot a sign or mark, and the like upon the left elbow: and if fortune favour, he shall have a mutable inheritance, that is to say, being once obtained shall be suddenly lost, and yet in short time shall retober it again: and this part of fortune is by a certain nature indifferent. Likewise touching the good fortune, the same shall have many friends, and shall hate the evil and follow the good, employing good deeds upon ungrateful and unthankful Men. Touching the disposition of the mind, he shall be subtle, politick and crafty, and concerning

infirmities, and sickness, the same shall be more prone to pains in the head, than to any other disease, wherewith he shall be vehemently vexed, besides which disease the health shall be good and prosperous. And for a more advertisement of the fortune of this Sign, I refer to the universal Chapter of this Sign Aries, where is entreated the entire effect and general fortune thereof, and is the fifth Chapter of this treatise.

The second Chapter, mentioneth the toyl of Aries, or the latter part thereof, which according to the Sign particular, is called Allothoy, [illegible] of some Allathon. This Sign hath four Stars, one in the tail, and three in the loins or belly, figured in this manner. ∴ Where is to be noted that whosoever is born in the tail of Aries, or in the second particular Sign Celestial.

First, touching the disposition of the body, he shall be very hairy, and shall have a great beard, coloured eyes, white teeth, a fair nose, great Eye-brows, and shall be of colour red, mixt with the croceal or saffron colour: and touching the disposition of the mind, shall be eloquent, solitary in life, prodigal in necessity, deceitful; & many times shall follow after ambushments, and prone to hurt others.

If the same be born in the second hour of the night, there shall be white or pearl in the eye, & in the end shall be stark blind, and touching the minds Inclination, shall be a searcher of words, facts,

facts, and other secrets: Likewise shall be ireful, envious, yet shall be rather envied of others, than greatly given to that vice: whereof it shall come to pass that he shall have many enemies, which will seek after his destruction. And touching his life and manner thereof, he shall live threescore years, and then shall war sick, but if he shall chance to recover that sickness, he shall live fourscore years, and then dye in his Bed. Moreover touching ill fortune he shall have a M[illegible] his face, either with a Sword or Stone, and shall be afflicted with many Miseries, so that he shall receive no commodity without loss, and [illegible] And concerning prosperous fortune, he shall be happy in tillage.

The third Chapter, wherein the judgement of Aries is remembred touching the Male, and both parts of this Sign, because both do concur in all the effects determinately, especially concerning the said Male. Whatsoever Male therefore that is born in this Sign, and in every part thereof after the disposition of his Body, shall have a certain mark in his Shoulder, and in his left Foot, as is said before.

Secondarily, Touching the mind, he shall be of good stomach, studious, proud, inconstant and lively: And in the first degree of Youth, he shall be very Contentious, Ireful and shamefac'd; he shall be very covetous, & shall attain to great authority in Buying and Selling,

ling, by reason whereof he shall deny that he hath any substance, affirming himself to be very poor and worth nothing. He shall be gluttonous, and in all meats shall find lack, that is to say, not satisfied, whereby his ravenous and greedy Stomach shall continually murmur and grudge. Inwardly he shall fret with anger, and cannot keep it secret, but utter and disclose the same: likewise he shall be a lyar and false in words, feigning fair speech, amiable countenance, and obedient gesture, and therewith by his dissimulation and falshood, he shall speak one thing and do another, promising golden hills, but perform nothing. Thirdly, touching his life and manner thereof, he shall pass part of his life in great authority, and shall suffer pain in the stomach, and for a womans sake shall sustain much sorrow, and he shall receive wounds of four-footed beasts, as of horses, and such like, whereby he shall be in danger of death: also about the three and twenty, and five and thirty years of his age, he shall be in peril of poyson. Moreover, if he escape certain diseases, he shall live till the age of fourscore and seven years and three months: and the Monday shall be his contrary day, and therefore let him wash not his head or put on any new apparel, or begin any notable thing on that day, because all such things having respect to misfortune and manner of living, are unfortunate.

Fourthly, touching the good fortune: he shall

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have good luck to gather mens goods, he shall be made rich by his wife, & shall attain to great substance: he shall enjoy great store of Cattle, and shall daily encrease to further wealth. He shall wander into far Countries, forsaking both his own Country & Parents: When he cometh to twenty and three years of age, he shall attain to better things, and shall have to do with a mass of Money: and being forty years old, he shall be of great wealth, & amount to great dignity: such things as he goeth about to take in hand, shall be brought to great perfection: his promotions of Offices, he shall exercise with much favour; he shall not marry his first Wife which shall be allotted unto him, but another, of whom he shall have noble & worthy children: he shall love and be daily conversant with the Catholick Church: and to speak universally, such as be born in the time of the day shall be fortunate and in great favour with Princes and Noblemen, but if in the night they be unfortunate.

The fourth Chapter discovereth the Judgment of Aries concerning both parts, & the efficacy of the same, especially touching the Female: therefore the maid that is born in this Sign, shall have in the midst of her body before or behind, or upon her feet, certain natural marks, & a hair depending down to her feet; Likewise touching the disposition of her mind, she shall be diligent and painful: She shall be fair, curst & curious of things new; she shall have a certain

honourable shamefac'dness: that is to say, endued with chastity and bashfulness, and therefore called honourable: she shall be merry, and her mirth shall daily encrease. Likewise that thing which is done by her advice, shall have good perfection. & after the vivacity & liveliness of her spirit she shall be curst & taunting in words. And touching her life & manner of her life, she shall be full of Sickness, from the age of four years to seventeen years and then let her beware of marriage. Likewise she shall suffer a certain infirmity called the lunatick passion, which is a gr... disease. and if she escape the same, she shall live till she be 69 years of age. Touching her good fortune, she shall enjoy the goods of her Parents, and shall travel in places unknown, and after 23 years of age she shall arrive in places of better adventure, she shall have many children by her husband, and shall be called a mother of other mens children, but her first begotten shall dye. And touching her evil fortune, she shall be hurt of a four-footed Beast, and subject to many perils.

The sixth Chapter of this treatise mentioneth the general fortune of Aries: where it is to be known, that the Sign Aries, touching both parts, signifieth fortune in Warfare, and the servitude of others. Likewise fortune in all kind of Merchandise, especially in red things, bloody things, and in fire and blood, in the shambles, and every fact done by fire, it signifieth fortune in hospitality. Infant born in

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this Sign, males or females, shall be void of head-ach, but greatly troubled with the strangury, gravel and stone: the fortunate days be Monday and Tuesday, where in she may attempt any new enterprise. Likewise the Infant born in this sign about the East part is more fortunate than about the other part. Therefore if the same will prosper in any affairs, he ought to direct his doings thereunto; yea, if he be about marriage, let him also have the door of his house open towards the East, and his Bed standing towards the same part also. Let his garment be black and red. His nature is both hot and dry, and therefore choler is most abundant in him.

Taurus, the ſecond Celeſtial and principal Sign.

THE ſecond principal Treatiſe of this Book, entreateth of this principal Sign called Taurus, which Sign is divided into three chief parts, that is to ſay, into the head, belly, & tail. This treatiſe is divided into ſix Chapters.

The

The first containeth the Head of the said Sign. The second of the Belly. The third the Tail. The fourth the Judgment of the same touching the Male: The fifth concerning the Female: and the sixth and last treateth of the general fortune of the said Taurus.

Concerning the first Chapter of this treatise, wherein the head of Taurus is spoken of, which is the third particular Sign called Adoldaya hath seven stars disposed in this sort: * & it is to be noted that whosoever is * * born in this Sign, first, touching the disposition of the body & vivacity, this * * Sign shall be of colour pure, of body * * fat, fair, and without spot, his lips thick and hanging down, his stature short. He shall have a beautiful face, his hair long, but very fair, & shall have many marks in his body: but the special mark shall be in his neck, because he shall be very hairy. He shall have great eyes, of colour like a Cat, or black. Touching the disposition of the mind, he shall be much aided & succoured, & of his aiders shall receive no hurt, he shall be adventurous, & of good courage: And touching his life & manner thereof, he shall be greatly troubled with pain of his heart, the first term of his life shall be at twenty and four; the second at seventy, in either of these terms he shall be wonderful sick, but in the second term, he shall suffer an infirmity of the Apostume Tynanches, commonly called the Squinsie, which breedeth in the throat, which

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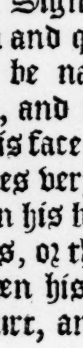
if he escape, he shall live to fourscore, but in the end he shall dye of the said Apostume. Touching the influence of this sign, he shall be bitten with a dog, and shall have a notable stripe with a stone or iron. Likewise you shall understand, that if it chance the Infant be born early in the morning, he shall be thick and grosse. And touching the disposition of his mind he shall be pleasant, apt, and bold, & chiefly in his youth, but he shall be of an upright conscience, and a good companion, if he be born in the first part of the night, he shall have a great nose, a small head, he shall have many friends, and shall have a delectation in sundry kinds of pleasures.

In the second Chapter of this treatise, the Belly is described, which is the second part of Taurus, & the fourth particular sign, therefore it is, to wit, that this sign hath seventeen stars in this form and fashion following, and is called Cocebran, and whosoever is born in this Sign, first touching the disposition and quality of the Body, he shall be narrow betwæn the Shoulders, and in the Armholes very hairy: his face indifferent round, & his eyes very fair. He shall have a mark in his body either upon his yard, loins, or the privy parts, or else betwæn his arm-holes. One of his arms shall be hurt, and he shall receive a wound



a wound upon his head: & touching the disposition of the mind, he shall be smiling, merry, artificial, and shall take good advisement in his doings, he shall be liberal & willing, and shall give his inheritance to one of his own Family: his mind shall be fired upon the goods of fortune, & upon their happy or unhappy adventures: he shall love contention and imbrace women, and especially two above all others in his life-time, the which he shall use carnally: he shall be very riotous, but not so much as he that is born in the first part of the sign: touching his life and manner thereof, he shall have two special diseases, which is the Cough, and pain of the Gall. In the fourth year of his age, he shall be afflicted with a great disease, but if he shall recover the same, then he shall be free till twenty, at which time he shall be sick again: but if he escape that sickness, he shall continue to 80 or 90 years. He shall dye in a strange Country alone naked, and without obsequies at his burial, he shall not be buried, no man shall mourn for him: and there shall be no man that will say, he was my Neighbour. Concerning his goodfortune he shall among strangers attain unto good or evil success. He shall be entangled, and subject to divers troubles, and as is aforesaid, shall dye in a strange Country, and at the time of his death shall depart without company. If he be born in the first part of the night he shall be inconstant & moveable, having but small re-

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regard to his own family. If he be born in the day time, he shall be wounded upon some part of his body.

And touching his mind he shall be a good man, and of good disposition, doing his affairs after a simple and plain sort, without any regard of divinations, or knowledge of things to come.

And the third Chapter entreateth of the tail of Taurus, which is the fifth sign Celestial, and hath two stars shaped in this form: and is called Alivelery, whereby you may know that whosoever is born in this sign, first touching the disposition of his body & quantity thereof, he shall be of an indifferent form and stature, he shall be neither white nor black, but of colour like honey, nut-brown; but his head, face and hair, shall be beautiful. In his face he shall have a natural sign or mark, or in his left eye, or else on his belly, or right thigh, and shall be bald. Touching his mind, he shall be solitary in his business, doing the same without company of others, insomuch as if it be possible, he shall have no man to know of it, because he trusteth no man. He shall be wary in his doings, for that he mistrusteth all men. He shall be covetous, daily musing how he may get other mens goods. He shall be strong and prone to anger, but it shall not continue, he shall be also very unconstant: all which notwithstanding, in the end he shall endeavour himself to walk uprightly, and touching his life

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and manner of his life, he shall live in trouble, and continue to 25 years before he be sick, and if he escape that sickness, then he shall attain to 40. He shall be lucky in tillage, & happy to the female kind, as well fowls as beasts, and among others, fortunate to women. But notwithstanding the felicity, he shall not keep any number of servants. He shall marry a Wife, and for a certain space he shall be without children. He shall sustain envy & malice. He shall be bitten with a dog, and striken upon one of his sides and hurt with a stone: one of his bones shall be broken, and if it chance that he be born in the night, then he shall have a natural sign upon his right arm. He shall be swift to journey or travel: he shall be wise, righteous, and notably beloved of Women, although in other things he is of cold nature, which chanceth by reason of the total effect of this sign.

The fourth Chapter describeth the Judgment of Taurus, touching all and every part thereof concerning the Male, and whatsoever Male Child is born in this Sign Taurus, in what part soever he be Born, after the disposition of the body, he shall be wounded or marked in the stones or yard: he shall be riotous & strong, dealing with things of great force: and after his mind, he shall be wise, and singularly presume in his own wit and force, whereby he shall greatly prolong the term of his life: He shall give no heed to the counsel of his neighbours,

bours, nor be careful nor vigilant about his own affairs. He shall be beautiful, liberal & wilful, a liberal giver, and for that cause beloved of all men. Concerning his life & manner thereof, he shall have seven diseases, or seven principal terms. In the three and twentieth year of his age, he shall be much afflicted with a notable malady, and if he escape all his infirmities, and attain to old years, then he shall acquire great substance and much money, & by his diligence shall have great fortune to goods. He shall be a great travelier, and shall pass to unknown places, he shall not abide in his own Country, but wander from place to place, & from City to City, & by reason of such alteration obtain great riches. When he is three and thirty years of age, he shall see his money and substance increase. At three and twenty he ought to marry, but if he marry a Maid, she shall dye, & she being dead, he ought to marry another Maid, by whom he shall be made more rich and wealthy; He shall be very fortunate and happy in vanquishing his enemies. Touching his age, he shall have a wound on his head, arm or belly & bitten with a Dog, & shall have a mark with a sword, or else with fire, and sometimes be in danger of drowning. Monday is his contrary day, and therefore upon that day let him attempt no new enterprise.

The fifth Chapter mentioneth the judgment of Taurus touching the woman. Whatsoever female

female or woman that is born in this Sign, after her bodies disposition, shall be marked in the face, leg or thigh, she shall be of good understanding, doubtful, careful, murmuring: she shall be painful, and obsequious, and married to many husbands, by whom she shall have many children, she shall have a natural pain in her eyes and feet, and overcoming all her diseases, she shall attain to eighty years, and according to her good fortune, she shall obtain a certain promotion: she shall be rich by occasion of husbandmen and strangers: she shall sustain a notable infamy or slander, because in her youth she shall abuse her body. Other mens goods shall make her own, whereby she shall use theft; she shall be continually reproved of like offence, and in the end delivered from the same, & then change her dweling place.

The sixth Chapter maketh mention of the general fortune of Taurus. Wherefore it is to be known, that this sign hath a singular and notable fortune in all inequitable beasts that cannot be ridden, be they fair or not fair, especially such as be of colour white. Moreover this sign hath fortune in all things that may be given: it hath fortune also in all things that may belong to womens apparel, or fortune, & other delectations. It hath also fortune in all Feminine kind. It hath fortune in white garments.

The Infant born in this Sign, hath a special luck towards the South, and therefore let him

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direct his chamber-dor and bed toward that part, likewise let him dispose all his busines that ways: Concerning the evil fortune, he that is born in this sign, from the midst of September till the midst of March is, most fortunate, above all other times of the year; he is also unhappy amongst his friends, because he is naturally cold and dry, & thereby melancholick, & so consequently sad, and of sad conversation, whereby like as he procureth friends in hast, even so he loseth & forgoeth them again. He shall be fortunate in hard enterprises, & shall banquish his enemies: if he live thirty four years, he shall be very long liv'd. He ought to beware of Poysons, Coliques, Squinsies, Apostumes, Ulcerations growing in the throat, wherewith amongst others he shall be vexed.

Gemini, the third Celestial and principal Sign.

THe third Treatise of this Book, hath discourse of the third principal and entire Sign Celestial, called Gemini, and is divided into six Chapters like to the other, which immediately before precedeth. Whereof the first entreateth of the head of Gemini, the second of

the belly, and the third of the tail, the fourth of the Judgment of Gemini, touching the male the fifth concerning the female, and the first treateth of the general fortune of Gemini.

The first Chapter entreateth of the head of Gemini, being the sixth particular Sign, and includeth five Stars disposed in this form Whosoever is born in this Sign, * * touching the inclination of his Body, and first according to the quality and quantity thereof, he shall be * fair, mean of stature, beautiful in the face, and hath his eye-browes comely, and all his members well proportion'd his sight clear and sharp. But touching the quality, his hair is black, his voice shrill and pleasant. He hath a sign or stripe in his body; that is to say, upon his head, in his eyes hands or knees, and his mouth hurt. He is of great strength & force, hairy, and naturally slow

And after the disposition of his mind, he is given much to prayer, fearful, and not prone to anger: he is naturally riotous, although with women he shall not be very fortunate. Concerning his living and manner thereof, he shall be troubled with the pain in the back, and shall be vered with an evil spirit: he shall lose certain his teeth, and shall live till he be 7 or 12 years old, 40 or 48, and shall dye in his bed. And after his good fortune, he shall have much goods, & shall be greatly praised of men: his honour shall wax better success happen in age than in youth. And touchin

touching his evil fortune, he shall have two wives, but that directly hath not respect to the evil fortune, but indifferent: he shall apply with diligence his own affairs: if he be born in the latter part of the night, he shall be a seller of flesh, and a Merchant of cattel, which are apt to be eaten and saleable in the Shambles, and so consequently shall be a shedder of blood.

The second Chapter entreateth of the belly of Gemini, which is the seventh particular sign, and hath four stars disposed in this form, and is called Allaraya. Where is to be noted, that. * * whosoever is born in this Sign, first touching the disposition of the Body, he * * is naturally black of hair, of short stature and strong: he hath fair eye-brows, and a black spot upon his elbow, or privy members. And after the disposition of his mind, he shall most happily be given to prayer. He shall be timorous and fearful: his words sweet and pleasant; notwithstanding he shall be riotous and unthrifty: he shall live till he be ten years old, and if he escape his sickness, then he shall live till he be thirty; and if his life be prolonged any further, then he shall live till he be 44, and if he revive of his sickness then he shall live 72, he shall be troubled with the pain of the Back, and vexed with an evil spirit, he shall have much substance and rule over his own affairs. If he be born in the second hour of the natural day, then after the bodies disposition, he shall be hai-

ry, and have a spot in his eyes, and shall lose many of his teeth. Likewise if he be born in the third hour of the day, he shall be happy, and of nature hot and moist. But if he be born in the night, then he shall be a seller of flesh, or shedder of blood, & shall live of such substance as happeneth to him by Marriage.

The third Chapter of this Treatise describeth the latter part of Gemini, & is the eighth particular sign Celestial, having two Stars disposed in this form, and is called Aldaman: Where is to be noted, that whosoever is born in the said Sign, touching the disposition of the body, is naturally cholerick and dry, his Gall ascending into the head by his fumosity. His eyes seeming to threaten, or disdain, and his face changing colours, sometime both white and pale, and sometime reverteth to his own natural colour, that is to say, like to honey, and yet notwithstanding handsome and well made in his members and body, saving that his eyes are somewhat little, his voice great and upon his forehead or face he hath a mark or stripe, or else the like upon one of his hands, his breast, privy parts or yard. And after the minds inclination, hath a good and honest heart, benevolent Will, a fine pregnant Wit, by reason wherefor he shall learn many things, insomuch that through the vivacity of the same, he shall perceive and throughly understand the things that he heareth, applying the same as though be

for

sore they touched himself. He is merry and pleasant; notwithstanding of cholerick nature: and as he is soon angry, even so he is soon reconciled. He is bold of speech and words, before the presence of his Prince, by reason whereof he will not spare to touch any man. Likewise he is very prone and apt to swearing, doing or speaking nothing without an oath. He is light of suspicion, and thereby will utter words unseemly: He is a great dissembler and spreader abroad of fantisies, and trifles or toys: He is a great drunkard and very riotous, and so by reason of much bibbing and swilling of wine, greatly given to letchery. His first sickness shall be at seven years of age, which if he escape, then the second shall be at 24, 80, or 90, and shall dye of a disease in the throat.

According to his good fortune he shall find money and treasure hidden in the earth. He shall have two children at one birth. And after his evil fortune, he shall live unquietly with his wife, who shall live but a short space. His Parents shall not be rich, whom he shall bury, and shall have no Brother like unto himself but one.

The fourth Chapter determineth the Judgment of Gemini, touching the male.

And whosoever is born in Gemini, in whether part of the same soever he be born, first touching the disposition of his body, he shall have an indifferent and comely stature, beautiful and fair of face, strong and of great force. He shall

have great authority, and things of much value to be sold. His Body shall be naturally marked. And after the disposition of the mind, he shall be an ingenious and cunning Artificer, and much given unto excellent arts. He shall be naturally wise, and shall trust much therein, and by reason of the same, whatsoever he intendeth to go about and accomplish, he shall bring it the sooner to good effect. Likewise he is pleasant and merciful, easie to be spoken unto, and by vertue of his constellation shall be acceptable to all men, he shall not be much curious over his own affairs, he shall be sober and moderate in meat and drink, and yet notwithstanding luxurious and given to women. He shall be contentious and unquiet with his neighbours, by reason of his prone disposition unto anger and choler. And for his said promptitude to choler, he shall sustain much peril and blame; and yet notwithstanding a profitable man, and beloved of all men. Touching his life and manner thereof, he shall be entangled with many troubles by reason of his Wife. And concerning his evil fortune, he shall suffer much pain in his back or guts, within and about his stomach. But then if it happen that he escape his first diseases, he shall live till he be an hundred and three months.

Likewise as touching his good fortune, he shall come to be with cattel greatly enriched; he shall find money that hath been hidden in the ground, and shall triumph over his enemies:

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his chiefest fortune shall be towards the East, and therefore towards the same let him dispose all his affairs. In the fiftieth year of his age, toward the said East part, he shall find money. And touching his evil fortune, he shall travel much upon the Sea, and when he is 32 years old, he shall be in danger of fire and sword, but yet delivered from that peril, and shall receive some hurt of a four-footed beast. The Tuesday is his unfortunate day, and therefore upon that day let him attempt no enterprise, nor wash his head or feet, or put on any new apparel, or such like.

The fifth Chapter entreateth of the judgment of Gemini touching the female: where is to be noted, that whatsoever maid-child is born in that Sign, first touching her body, she shall be very fair, and shall have a wound upon her body. And touching her mind, she shall of nature be very wise and ingenious. She shall be merry and court-like, diligent and ready to obey. She shall be very wilfull, and hot of mind, and by reason of the said heat of will and complexion, of nature somewhat angry, which will not long continue: and because she is fair of speech, she shall be much boasting of her self, and a great lyar, speaking one thing, and doing the contrary. If this Maid or Woman do escape the force of her diseases, she shall live till eighty three years of age. She shall sustain many notable infirmities and diseases of her body, within the time of her age of thirty three, and chiefly

about twenty five years the Phrensie or Lunatick passion by the space of forty days: which disease is commonly called the Moon-age, or infirmity of the Moon, whereby the Patient is called Lunaticus. Semblably until she be thirty eight, she shall pass over many sorrows, but by reason of Physick which shall be ministred unto her, she shall recover. Likewise touching her good fortune, because of many troubles which she shall suffer, at length she shall attain to great honour, and much service and obedience shall be done unto her, and through her husbands fortune, she shall very much rejoyce, and through him attain to great promotion. And at forty three she shall begin to wax rich: She shall see revengement over her enemies, and after forty five she shall be called the Mother of Children. And her first begotten shall be no male, but a female, according to the force of her natural constellation. And touching her evil fortune, she shall be laborious and painful, and till thirty and five years of age, she shall be enwrapped with much pain and sorrow. She shall be hurt with hot water, and shall have a fall from an high place. She shall be bitten with a Dog: Tuesday is her contrary and unfortunate day, therefore let her not wash her head upon that day, or do any new fact or enterprise.

The sixth Chapter mentioneth the common fortune of *Gemini*, where is to be noted, that this Sign hath his singular fortune in learning

ing and knowledge, and especially in the seven liberal Arts and Sciences, chiefly in Philosophy, in the Laws, and in Physick, the like in erigation and bestowing of things, also in all beasts not mæt to be ridden, in tillage, and in beasts apt for tillage, and shall diligently apply himself in the service of his elders. This sign to them that be born in the same, is a great occasion of the stranguary or stone, and of pain in the arms. He hath three good days, that is to say, Sunday, Tuesday, and Wednesday. His evil days, Thursday, Friday, and Saturday; and yet Friday and Saturday be indifferent. Likewise from the midst of the month of March, untill the midst of September, they born in this sign are fortunate: his chief fortune is towards the West, and therefore let him dispose his doings towards that part, and turn the door of his house and bed that way. They born in this Sign, are naturally sanguine, and therefore so soon as he shall obtain friends, even as soon he shall lose them again.

Cancer,

Cancer, the fourth Celestial and principal Sign.

The fourth Sign called Cancer, being the fourth Treatise, is divided into five parts, or five Chapters. The first entreateth of the Head of Cancer. The second of the Tail. The third of the Judgment of Cancer touching the Male, making no more parts but those two. The fourth touching the Female. And the fifth of the universal fortune thereof.

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The first entreateth of the head of Cancer, and is the ninth particular Sign called Albacia, and hath ten Stars shaped in this form.

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Which is to be noted, that whosoever is Born in this Sign in the day-time, touching the bodies disposition, shall be lean of Body only, and of hair comely, his eye-brows narrow, his nostrils ample, wide, broad, or large: he shall have natural signs in his breast or side, in his arm or right elbow, in his leg, and sometime upon his face. Touching the disposition of the mind, this party shall be very ireful, and thereby a great lyar, chider, and fighter, even against his own friends. He shall be black of colour, much resembling the colour of honey. He shall be eloquent, expert and witty, a carrier of tales, and reporter of words. He shall be glorious, revenging, and a great drinker. But yet in all the premises he will be glad to receive advertisement of his friends, for the amendment of those vices. Touching the good fortune, he shall be of good inclination, thereby recovering a number of friends. He shall live thirty years, and then shall sustain a great sickness, which if he escape, he shall live to the age of forty and eight years, and then shall be sick, which if he recover, he shall live ninety. He shall be pained in the reins of his back, in his knees and his eyes, he shall be bitten with a Dog. And touching his indifferent

ferent fortune, he shall marry three wives, but the third wife of these three shall bury him, and before he dye he shall be bitten with a dog, as is aforesaid. If he be born in the night, then after the minds disposition he shall be very angry, wicked, and mad, ready to strike. And concerning his diseases, he shall be pained with the head-ach, in his heart or back, or else in all. Touching his good fortune, his end shall be better than his beginning. And touching his evil fortune, he shall be in the thraldom of a great man. Likewise he shall pollels the goods of his Kindred.

The second Chapter of this present Treatise describeth the tail of Cancer, which is the tenth particular sign, called Alcraf, and hath two stars in this form. Where is to be known, ** that whosoever is born in this sign (except there be any special or urgent cause to the contrary) touching the bodies disposition, he hath a small body and short, but not so extream small, but that it shall be of an indifferent bigness: the same shall have two marks, that is, to wit, upon his leg, and privy parts near the guts, and shall have the stripe upon his lip: his eye-brows shall be hairy, and his face swoln, and puft up: he shall have a mark upon his right hand, in his forehead, breast, belly, or guts, he shall receive suck of two Nurses, his colour is very black, but his body shall be somewhat white (chiefly his face) and hairy, and yet after the course of this part of the sign shall be red. After the disposition of the mind,

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he shall be wise and discreet; he shall not be a searcher of many matters, but rather dull and slack: he shall be fearful, wrathful, molestious, or grievous, and wicked, or ungracious in striking. And although he be wrathful, yet his anger shall be privy, and hidden from every man, insomuch that when he is angry, no man shall know any cause why, but himself, and therefore desperate in striking: he shall be prone to adultery, by reason of the heat that hath dominion in him, in whom the fire doth bear chief rule: he shall be a great offender, and shall commit much mischief, and shall be soon angry. Likewise touching his life and manner thereof, he shall live forty years, and shall dye in a strange land: he shall suffer very great pain in his back and head. And touching his good fortune, for his diligent and pleasant conversation, he shall be beloved of all men, with whom he is familiar, and shall have many children: he shall gain much by his lands and vineyards, and his end shall be vain: he shall not tarry long in his way and journey, but having accomplished his purpose, shall soon return. Concerning his evil fortune, that although he have many children, and in the same shall be very fortunate, yet his own brethren shall not live long, but he shall remain brotherless: he shall be very sore hurt by fire, and deprived of some bone, and shall have a stripe upon his head.

The third Chapter of the Treatise discourseth

seth of the judgment of Cancer, touching the Male. Where note, whatsoever Male-child is born in this sign, first touching the disposition of the body, he shall be naturally mighty and strong, whose bodies shall be gross: and touching the disposition of the mind, he shall be wise, witty, somewhat gentle, a great and manifest scorner, and mocker, and shall speak plainly: he shall be naturally cholerick, and a great threatner, but his anger will soon be appeased, and shall be beloved of all men. And touching his life & manner thereof, this man within the space of 22 years, especially about the end of the time, he shall sustain sickness. Likewise in 3 years following he shall be in great danger of life. Semblably he shall have seven diseases, or notable infirmities, which if he escape, he shall live according to the efficacy of this sign 88 years & 3 months, & shall dye of the disease of the belly: concerning his good fortune, immediately after he be 24 years old, he shall see his riches begin to encrease, and such things as he is born unto, he shall possess about the middle of his age, that is to say, when he is 44 years old, he shall have the government of some Castle or Hold, & shall have authority in the Common-wealth: his fortune is to have 3 Masters, and by fortune of one man he shall attain to very great promotion, he shall travel far, & shall have to do with many affairs, and receive much sorrow by means of a stranger. He shall purchase Manors and Farms, & shall find money that is hid-

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den, he shall be enriched by his wife. And touching his evil fortune, he shall undoubtedly sustain divers & sundry troubles and dangers. He shall be hurt with a sword, in danger of drowning, he shall fall from an high place, and shall be in peril of fire: he shall receive hindrance by his own children, and shall be poor till he be 20 years old, his service and good turns shall be counted ingrate, displeasant, and annexed to unthankfulness: he shall have victory over his enemies. A great man shall rule over him, and of him according to the force of this sign, he shall be exterminated, and banished for some notable fact. Wednesday is his contrary and most unfortunate day: and therefore upon that day let him not wash his head, nor put on any new apparel, nor do any notable thing.

The 4 Chap. discloseth the judgment of Cancer, touching the female, & it is to be noted that the Maid born in the said sign, after the disposition of her body, she shall be lusty, & of strong complexion. She shall be well proportioned, neat, somewhat fat, nimble & well made. She shall be very witty, wise, prudent, & subtile, fretful, diligent & shamefac'd, double-minded, painful, bold, hot of mind, & spightful, but her anger will be soon appeased, and through the vehemence of her anger will spare for no talk, but after her stomach. And she is unmerciful, and will have no compassion upon one that weepeth. She shall have a great flux before she be 32 years old, and at 32 she shall

shall be in danger of death. Likewise at 80 years she shall be in like danger of death, because through the force of her constellation she shall be subject to great peril. And at 86 years she shall dye: touching her good fortune, when she is 30 years old she shall have a son, & after 38 she shall attain unto a great promotion: She shall have children by 3 husbands, & by all three shall be in great honour: she shall continually be enriched, & shall possess much cattel: & touching her evil fortune, she shall be much envied, & shall be hurt with a sword: she shall be troubled with water, & suffer displeasure in her body by fire, and shall be much vexed with the cholick. In the 38 year of her age, she shall suffer much peril through her neighbours, she shall lose her first husband, & her first husband shall love another mans wife. In the 8th. month of the 30 year, she shall by her parents negligence suffer some danger by a hot burning iron, whereby she shall be in danger of death.

The fifth Chapter entreateth of the indifferent fortune of Cancer: where is to be noted, that the Man born in this sign, is fortunate in his affairs, and chiefly in merchandise, and in cattel not apt to be ridden, especially such as be white: his fortune shall be better upon the land than water, and in such things as may be carried or transported by water, chiefly the colour being white: he is likewise very fortunate in tillage, and in amballage, when the Moon is grown, or before the full: for when it decreaseth, then he is un-

unfortunate. They born in this sign, shall suffer much coughing, consumption of the lungs, pluricie, breaking out, the scabs, and such like. If it be a maid that is born in this sign, besides these inward diseases, she shall be in danger of drowning. His week-days which are good, be Monday, Thursday, and Friday. His evil day is Tuesday. As for Wednesday, and Saturday, be indifferent. His better fortune is towards the South, and therefore let him direct all his affairs that way, and that way also place his Chamber-door and Bed: He that is born in this sign, is naturally sanguine, much disposed to choler with fleam: and therefore let him wear his apparel of colour red, because of fire and blood; and white by reason of fleam.

Leo; the fifth Celestial and principal Sign.

The fifth treatise discloseth the effect of *Leo* being the fifth total ſign, & is divided into three parts, that is to say, into the head, belly, tayl, and hath ſix Chapters.

The first entreateth of the head of Leo; The second of the belly: The third of the tail: The fourth

urth of the judgment of Leo, touching the
nale: the fifth of the female: and the sixth, of
he equal fortune of both.

The first entreateth of the head of Leo, which
s the 11 particular sign, is called Algebachac,
aving four Stars disposed in this *.
orm. And note that whosoever is
orn in this sign, first, touching the
isposition of the body, he hath a *.
omely face, plain or corpulent, a fierce look, &
errible, a little nose, and broad, but yet comely,
a body proper: his mouth shall be hurt, having
ereupon a stripe, but yet notwithstanding his
eth fair, and great ears: his shoulders great
nd broad, but his back well made: he shall have
ertain natural marks, and the first in his face,
he rest upon his thigh, breast, leg and privy parts.
Touching his colour, his body shall be white, his
ace neither black nor white, but indifferent tou-
hing the disposition of the mind, he is naturally
iven to be notable proud, and of such stomach,
hat in his heart he would wish himself compara-
le to Kings, yea & them to excel, if it were pos-
ible. And he is of such and so great pride, that
y reason of his haughty courage, as well in va-
ue as dignity, or other sufficiency, he will sup-
ose no man in the world (be he never so great)
o be his equal or match, or at least-wise great-
r then he, and also in his Heart judgeth
imself to surpass, or is able to excell in hu-
ane Felicities, all and singular other

persons. He is also covetous, and very ireful, & yet notwithstanding of much mirth & pastime, insomuch that continually he would be merry & play: he will be a wise man and proper, and the magick science will do him great stead: likewise touching his life and manner thereof; he shall be much vexed with the head-ach, in such sort, as he shall be fraught of his wit by reason of the Fumes which ascend from the gall. He shall be pained in his Thighs, chiefly in the upper parts thereof. He shall have thræ principal diseases; the first when he is thirtæn years old, the second when he is forty-years old, if he also escape the second then the third he shall fæl about 48, which also if he recover, then shall he attain to a 100 years, and either he shall dye upon the sword point, or else by some grievous infirmity of the body. And according to his prosperous fortune, he shall pass from one promotion to another, insomuch as among Kings and Princes, he shall be familiar, and well beloved. He shall get much treasure & bring it heaped together. He shall lose them again, and at length shall fall in danger & displeasure of some Pær or Noble-man.

The second Chapter entreateth of the belly of Leo, & is the twelfth particular figure, being called Alcomencon, & hath four stars formed in this manner. Where note that whosoever is born in this sign, hath a marvellous evil, and unfortunate constellation. First touching his body

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manner thereof, whether he be born in the night or day, hath a broad Breast, a long Face, small Stones, & slender Legs, & hath a natural mark in the reigns of his back. Touching his mind, he is of heart proud or ireful, for ofttimes he is angry, and is of speech rustical. He is very doubting & suspitious in his doings: touching his good fortune, he shall have no good fate, but by vertue of this sign shall be most unfortunate, as is aforesaid: for he that is born in this sign is subject to much trouble: if he be born in the day, he shall be very fearful and timerous when he travelleth: if he be born in the night, what hour soever it be, saving the second, then he shall be of a merry countenance, & shall have a round nose, a stripe upon his head, and a natural mark upon his feet: he shall be witty, fearful, and careless; he shall hall have three diseases. The first shall chance when he is 11 years old. The second when he is 24. And the third when he is 58, and shall dye upon the sword, or else of some other great infirmity of the body: he shall have two wives which shall faithfully love him, but them he shall not love, but rather to the uttermost: he shall have a stripe in his head or hip, which shall happen by fire, or shall have some other sign, he shall be deprived of his speech, after the disposition of the sign, & influence thereof, unless the same by some particular cause be withstood, or else interrupted by divine clemency, or else by the liberty and will of the Lady of his Science, whose

whose liberty, this sign notwithstanding may b
applyed to good and to vertue, and to works god
ly, who also may appease & mitigate the influ
ence & malice of the said sign, Semblably, i
he be born in the hour of the Night, over and be
sides, the premises, touching his evil fortune h
shall lose his infants, & children, and few shal
remain alive. Likewise he shall be curious o
searching of parables and mysteries, his firs
child shall be a female, and the second a male
During his life, he shall sustain many troubles
and perils.

The third Chapter mentioneth the tayl o
Leo, or the latter part thereof, which is th
tenth particular Sign, & hath only one *
Star in this form. And whosoever is
born in this Sign touching the Bodies disposi
tion is sufficiently big of stature, whose voice is
vehement and big: he shall have three natural
marks in his breast, and shall be marked in the
throat, leg, or middle of the hand, & shall have a
stripe upon his belly, his colour shall be white,
mixt with a roseal colour: his hair shall be of
colour somewhat red, but his eyebrows some-
what black, and shall have much hair. And con-
cerning the mind, he shall be lowly, gentle, not
ambitious, but patient: he shall suffer infirmity,
but the same he shall tolerate with much patience
In eating he shall be moderate, after the quality
of the sign. Likewise angry he shall be and le
therous, insomuch that although he marry a
Wife

Wife of his own affinity, yet he shall be disposed to letchery: he shall have two manner of sicknesses. The first at 23 years old, at which time he shall be sick of the small Pox or of an Ague. The second shall be at 44 years old, both which if he escape he shall live 90 years, and he shall dye in exile, and out of his own Country. Likewise concerning his good Fortune, he shall raign and bear rule over his own countrey, and shall have authority to judge either such as is a thief or malefactor, or of any other Man, or else such as was his own fugitive, or Varlet.

Moreover he shall be of power to do many things with Lords and Pœrs of Realms, he shall be very happy in matters of Husbandry, he shall have a very fair and beautiful Wife, whose Colour shall be yellow, like to one that hath the Græn Sickness, and she shall be one of his own kindred, whom when he hath married, God will give unto him much substance, according to the efficacy & influence of this Sign. He shall avoid many perils and shall enjoy Goods abundant, he shall have pains in one of his Fæt, and shall be bereft of both, he shall be deprived of one of his Bones, and upon his Belly shall be hurt either with iron or fire. In his affairs he shall not accomplish his Will, except it be in Wintertime, or in the Spring. Six Months he shall be fortunate in his business, even according to his hearts desire, that is to say, in

September, October, November, December, January, and February. In Summer and Autumn, he shall not be fortunate: he shall lose much goods, and his labour shall little avail, by reason of the three marks in his breast. Let him not pass from one Country to another, because change is not profitable for him: if therefore he will be fortunate, let him continue in one place certain.

The fourth Chapt. mentioneth the judgment of Leo, touching the male. Where note, that whatsoever Man-child is born in this sign: first touching the universal disposition of the body, search the three particular signs of Leo aforesaid, & there see the conditions equal of the same. And touching the disposition of the mind, he shall be naturally witty, subtle, eloquent, couragious, irefull, & sullen: for he will be soon angry, & soon pleased again: his stomach & sudden anger is such, that by reason of his natural animosity, he shall sustain much contumely and displeasure: he shall be very covetous, arrogant, bold, & wilful to all things which he seeth or heareth, insomuch as whatsoever he either heareth or seeth, all that doth greatly please him, & that he embraceth and desireth to enjoy, & do the same according to the exigence, & manner of the thing he heareth or seeth, & especially, if the thing heard or seen be stable and able to be suffered: but within a while he will be weary thereof, & care nothing for it. Likewise he is bountiful and liberal, because he

e cannot kæp secret the thing that he pollelleth, nd although he would kæp it secret he cannot ut with great difficulty. He is naturally gentle quiet, but yet a derider and mocker. And touching his like and manner thereof, he shall have even terms or special sicknelles, whereof the first thæ shall be very vehement. The first shall be when he isten years old the second when he is 22 the third when he is 40. And if he pals and escape the said thæ diseases, then naturally, and with happinels enough, he shall attain to fourscore and eight years. In like manner, touching his good fortune, he shall with good succes abide the brunts of malice, and the state of his life. He shall have dominion over his country, and shall vanquish his enemies, although he shall object himself to many afflictions and dangers, from the which he shall by Gods help, right well escape: from thirty years upward he shall aspire to his better fortune, and then shall sæ his substance augment: of honourable personages he shall purchase much wealth, and thereby his house shall be plenty of money & abundant in Riches. Concerning his ill fortune, he shall have a fall from an high place, and shall have pain in one of his feet, & by water shall sustain trouble: he shall not kæp his first Wife. Tuesday shall be his contrary day, wherein if he be wise, let him do no new matter, or begin any enterprise.

In the fifth Chapter is entreated the judge-

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ment of Leo touching the Female, who accord-
ing to the manner and state of her body, shall
have a broad breast, small thighs, which are to-
kens of boldness and stoutness of stomach. She
shall be very monstruous, & fertile enough, not
withstanding she shall have but few Children
with certain other conditions of her body, before
declared in the three particular signs. After the
disposition of her mind, she shall be naturally
subtile, witty, and desirous of learning. She shall
be chast, shamefac'd, court-like, diligent, and of
good stomach, by reason whereof, she shall be ve-
ry prone and ready to anger, and yet shall
be soon again appeased, & notwithstanding her
anger, yet in her own Houshold very libe-
ral, by whose means the House shall be plenti-
ful of meat and drink. And because of her na-
tural subtilty, she shall be very bold, forasmuch as
whatsoever she heareth or seeth, if it seem to com-
prise any subtilty or difficulty of matter immedi-
ately, she will desire to know it. She is liberal
because she cannot keep close such things as she
hath. She is very lowly and humble: and if
she chance to be spotted with any Sin, immedi-
ately she will fall down prostrate upon the
ground, and humbly ask mercy & forgiveness of
her Creator. Concerning her life and manner
thereof, she shall suffer lunatick passion, and a no-
table pain of her heart and stomach, which if she
escape she shall live till she be fourscore and five
years of age. She shall be also pained in her

toes.

toes. She shall have sufficient revengement upon her enemies. And after her evil fortune she shall have many fortunes, for first she shall have a fall from an high place, and her body hurt with an iron or fire. When she is 23 years old, she shall be married, and by her Husband attain to promotion. Her Husband shall not live long, but shall dye by means of poyson or witch-craft, and at length shall marry another who shall love her dearly. Of her neighbour she shall receive damage in her treasure. When she is twelve years old, unless she take good heed, she shall be deceived by oppression upon her body, and shall lose her Maiden-head: She shall be troubled in the water, and in danger of life.

Thursday is her contrary day, & therefore let her do no notable thing upon that day, wash her head, or put on any new apparel. And here is also to be noted, that the best remedy to avoid all her misfortunes, is first to address her self by Prayer to our Lord God only with all her heart, and to carry about her precious stones, such as be orient and glittering, and then easily she shall overcome all her misadventures by Gods help.

The sixth Chapter determineth the general judgment of Leo, and is to be noted: that this Sign hath a singular fortune in Warfare and Dominion: besides which, they that be born in Leo, have pains in the Stomach, & posthumes and pestiferous agues. Such as be born

born to the ſervice of great men, the ſame thi
ſign preſenteth to their ſervice. He ſhall be fo
tunate to Gold, Brals, Horſes, and ſuch Me
chandiſe as be of colour red. From the mid
of October to the midſt of April, and from th
midſt of July to the midſt of Auguſt, he ſha
proſper, otherwiſe not: and touching the wee
he ſhall have three happy days, to wit, Sunda
Tueſday and Wedneſday: Saturday is his u
fortunate day. But Monday, Thurſday, an
Friday, be indifferent. Likewiſe his ſate is to
wards the Eaſt, and therefore let him place hi
Chamber door, Bed, Window, and all his affair
into that part, ſpecially if they be notable.

Arcandam.

Virgo, the Sixth Celestial and principal Sign.

The sixth Treatise of this Book, entreateth of the sixth entire and Celestial sign called Virgo, with the three principal parts thereof. The first being the head of Virgo, the second the first part of the tayl, and the third the second part of the same, and is divided into

six Chapters. The first Chapter mentioneth the head, the second the first part of the tayl, and the third the second part, the fourth the judgment of Virgo, touching the male, the fifth the female, and the sixth the common and indifferent fortune of Virgo.

The first Chapter determineth the head of Virgo, being the fourteenth particular sign, called Laxa, & hath five Stars in this form disposed. And he that is born in this Sign, shall be fair and beautiful, and of comely stature, white upon his breast, but his hair shall be red. And by force of constellation, he is naturally inclined to have curled hair and red, and by nature loveth the same, insomuch that if he have not such hair of that colour, yet he will seek to have the same colour by art. He shall be also naturally marked in the face, belly, thigh, and leg, and upon his right elbow, and the said mark cannot by any means be put away: concerning the disposition of his mind: he shall be honest, skilful apt, shamefac'd, a lover of Justice: his mind shall be good, & his voice vehement and loud, he shall be as simple as a lamb, have no regard or care upon the goods of the world, or the goods of fortune: he shall know nothing that is good, nor shall take heed to any man, but shall trust all men: he shall take no regard of harms wherewith he might be infected, and that by reason of the four natural marks upon his face, his belly, thighs, & legs aforesaid.

foreſaid. And by force of the ſame he ſhall be very negligent imploying no care upon his own affairs, as is aforeſaid: But if he would take heed, no doubt he might bring them to good effect, he ſhall be Deſirous and Covetous, he ſhall be ireful and ſudden, and by reaſon of his ſudden foreſight of offence, he ſhall prevent the anger of his Brethren. Touching his life & manner thereof, if this man be born in the 4 hour of the natural day, he ſhall dye without any ſickneſs, but if he be born in the fifth hour, then before his death he ſhall be very ſick, he ſhall have four terms or principal ſickneſſes. The firſt when he is 15 years of Age. The ſecond at 22. The third at 36. And the 4 and laſt at 50. Likewiſe touching his good fortune, the man ſo born ſhall have a good fate, and by reaſon thereof ſhall be exalted, and have great preferment. He ſhall have Children, and if he would uſe diligence upon his own buſineſs, he ſhall profit very much, eſpecially in tillage. When he is 26 years old, he ſhall be preferred to honour and dignity, but if he be born in the firſt hour of the natural day, then he ſhall be a great King or Lord. But if in the third hour, then King of all Kings, a mighty Soveraign; he ſhall have great Proſperity, and ſhall gather to himſelf infinite treaſure, when he is married, his wife ſhall live but a ſhort ſpace, and he himſelf ſhall die with her, or within a while after: and although he ſhall be abundant in Children, yet

few

few of them shall live: he shall fall into many miseries, because he shall be pain'd in the belly, some other place. He shall moreover be mark'd in his privy parts. If he be born in the fourth hour of the natural day, then shall he dye suddenly without any disease. He shall be divorced from his Wife, wherefore he shall have great heaviness and sorrow.

The second Chapt. entreateth of the first part of the tayl of Virgo, called Alecaneth, and hath five Stars shaped in this form, and is the 15 particular Sign, whosoever is born in this Sign after the bodies disposition, and first according to the quantity, he shall be high in stature, he shall have a broad & large face, and a beautiful, a long and great beard, and fair nose, after the quality of the same, he shall have fair hair, narrow eyes, and all his body shall be white. He shall be naturally mark'd in his fore head, in the upper lip, upon his shoulders, the palm of his hand, in his belly and guts. After the disposition of the mind, he shall be wise, his counsel shall be heard, and apt to every thing. He shall be lowly, good, devout, and shall love to be praised. He shall by nature attain to live sixty two years, and shall dye before he be old. And touching his good fortune, he shall have two wives, which shall be very substantial and rich, insomuch as by them he shall possess great Riches. Likewise he shall be very apt to every thing

which

which hath a good end. Concerning his evil fortune, he shall be bitten with a Dog in the face, and on his body; he shall have few Children, and they shall not be long-liv'd, but shall dye in short space: Further, all such things as are spoken of in this Chapter are general, and generally belong to all such as are born in this Sign. If the party born in this sign, happen to be born upon the Friday, then he shall have a great mis-fortune: If he be born in the night, then he shall have a natural mark upon the crown of his head, the belly, the face, or foot, and shall have great fear. And touching the disposition of the mind, he shall be an upright man, walking justly, seldom exceeding the path of equity. Likewise he shall have two diseases especially, whereof the first shall be when he is fourteen years of age: The other at five and fifty, or at threescore and eight and shall dye in his own house: but the cause of his death shall be a stroke with iron, or a Sword. As for his good fortune, he shall marry two wives, and one of them shall have a very small neck. Likewise he shall have much by means of his Children. Also touching his evil fortune, in old age he shall fall into thraldom of a man of honour and power, and shall be stricken with iron, and in his own house shall dye of the said stroke in getting of riches, he shall take much pains and labour, and strangers shall enjoy the fruits of his travel.

The third Chapter entreateth of the second and last part of the tail of Virgo, called Aliena, being the 16 sign particular. Where is to be noted, that whosoever is born in this Sign, touching the disposition of the Body, and the quality thereof: he shall have a fair stature, and a simple countenance: he shall have a natural sign, not able to be put away, upon his right elbow. According to the disposition of the mind, he shall be honest, apt to learning, wise, good and shame-fac'd: he shall be very covetous in tillage, but in other affairs he shall be remiss and negligent, whereas if he would take heed, he should greatly profit. Likewise touching his life, he that is born in this sign, and especially if he be born in the fifth hour of the day, he shall naturally have three sicknesses, whereof the first shall be when he is 12 years old, the second when he is 32 years old, and the third and last when he is 40 years old. If he chance to escape the first, which will be very dangerous, then he shall be afflicted with the 2. which if he escape, then he shall attain to the 3. and touching his fortune, before he be 56. he shall attain to certain honour and office: he shall have many children, and shall profit greatly in tillage, as is aforesaid. And if he would be careful and diligent, he should greatly profit in all matters: his evil fortune is, that he shall fall into many troubles, by reason he shall be much pained in the belly, or by some other means shall be extremely

remely vered. He shall have a stripe upon his
ead, or his face, or upon both, but notably in
is privy parts, where he shall be greatly pain'd:
nd although he shall have many children, yet
w shall remain living, and in that point shall
e very unfortunate: he shall be a great hoarder,
nd great gatherer together of money, but
y mischance shall lose his money so ga-
ered. If he be born in the third hour, then he
all be most puissant, a King of Kings, and
nsequently most fortunate: if he be born in
e fourth hour, he shall be unfortunate, because
shall dye suddenly. If he be born in the fifth
ur, then in his body he shall be very foul and
formed, but in riches he shall be very plentiful.
The fourth Chapter discourseth the Judg-
nt of Virgo touching the Male: and first,
ching the disposition of the Body: he shall
beautiful, of good behaviour, and shall have
natural mark in his Shoulders and Loyns,
in one other place. He shall be long-liv'd
shall have three fortunate and special days
the week, that is to say, Monday, Tuesday,
Wednesday. His unfortunate day is Fri-
, and that day ever is somewhat unfortu-
e, his fortune is toward the South, and
efore let him not dispose of affairs that
, together with the door and bed. The same
naturally of the melancholick complexion.
is of nature cold and dry. Therefore his
rel ought to be of some dark or black colour.

The fifth Chapter toucheth the Judgment of Virgo, concerning the female. Wherefore note, that the Maid or Woman born in this sign, shall be marked in the said places, as is described in this Chapter precedent. Touching the disposition of her mind, she shall be witty, shame-fac'd, chast, gentle, benevolent, and glad to please all men, whereby she shall be beloved of all men: but she shall be somewhat curst, and that only belongeth to her evil fortune. About 17 years of age she shall marry, and her first husband she shall not love, who shall dye, and afterwards marry the second: her first child shall be of excellent beauty: she shall be entraped with many sorrows. She shall suffer divers maladies, which if she escape, she shall live 70 years, six months, and five days: her fortunate days be Wednesday, and Sunday. Her unfortunate day is Saturday, therefore upon that day let her begin no new work, but abstain from all notable business. They that be born in this Sign, as well men as women, shall suffer much pain in their Thighs, Feet and Head. Her fortune is towards the South, as in the former Chapter: and both kinds shall be liberal.

The sixth Chapter compriseth the common fortune of Virgo, where is to be noted, that they born in this Sign, have their fortune in tillage, and all things generally thereunto appertaining, especially in all things that

sown. They be subject to pains in the thighs, and feet, as Fistula's, and such like: Aches in the head, Apoplie, the Flux, or Cholick, besides others before mentioned. And amongst other Countries, they shall visit the City of Jerusalem, the River Euphrates, Spain, and other Countries adjoyning. And their good fortune or chief dominion is toward the South. Their fortunate days are, Sunday, Tuesday, and Wednesday. Their unfortunate days are Friday, and Saturday, but Friday to them that be born in this Sign, is ever unfortunate. He that is born in this Sign, as aforesaid, is melancholick, cold, and dry. And therefore let him wear black apparel, or such as be of dark colour, and of no light colour, because this sign is altogether melancholick: that is to say, earthly.

Libra, the eleventh Celestial and principal Sign.

THE eleventh Treatise doth demonstrate the effect of the seventh Celestial Sign, called Libra, and is divided into five Chapters. The first determineth the head of Libra; The second the tail of Libra: This Sign hath but by the said two Principal parts: The third

The first Chapter describeth the common and universal fortune of Libra. Where note, that Libra hath his fortune in beasts equitable or apt to be ridden, especially if they be of colour white. Likewise Libra his fortune is in all fair things, and in the brains thereof, especially if they be white, and generally in beautiful things belonging to worldly declaration, chiefly to womens apparel, and in all things proceeding from the water, and in all things that be transported from far, and that be of smallest weight. They born in this sign, are above others given to embrace learning, and the Study of the Sciences. The good and fortunate days are, Monday, and Friday. The unfortunate day is Wednesday: they born in this sign, shall be troubled with infirmities and diseases of the Belly, as with the Dysentery, Lysentery, gripings, and other pains proceeding of Wind, and chiefly about the backbone. They be naturally of sanguine complexion, and thereby hot and moist. And because he's fortunate in things that be white, therefore let him use white apparel. The good fortune of this sign is towards the West: And therefore his House, Bed, and all his Affairs, such as are notable, ought to be directed that way.

Scorpio,

Scorpio, the Sixth Celestial and principal Sign.

THE eighth Treatise entreateth of Scorpio the eighth sign Celestial, and containeth five Chapters. The first speaketh of the head of Scorpio. The second of the belly. The third of the tail. The fourth of the judgment of Scorpio touching the male. The fifth touching the female

female. The sixth and last, of the common and general fortune thereof.

The first Chapter entreateth of the head of Scorpio, which is the 19 particular Sign called Alchait, and hath seven Stars in this manner: where note, that whosoever as well male as female, being born in this sign, first touching the

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disposition of the body, is well coloured, and hath much hair: his body fair and white, saving that his nose is foul and deformed, his eye-browes narrow, and his cheeks small: he hath a mark naturally not far from his nose, upon his left foot, and shoulder, also the like upon the palm of his hand, and upon the leg: he shall be courteous of speech, discreet and profitable in many Arts: he shall be beloved of his parents, neighbours, and friends, and especially of his parents, and such as he loveth, he shall liberally enrich with much goods and honour. Towards women he shall be of a light and inconstant mind, and yet shall use no manner of deceit or malice towards them: but if it were so that he were a man of small conscience he might do with them, and use them as he himself listed, because he shall be greatly belov'd of them: likewise touching Gluttony, which is the very handmaid for Letchery: the party which is born in this sign, above all meats shall love bread, especially crusty bread, whereof he shall be a great eater: he shall be very fearful, and thereunto suddenly disposeth,

he

he shall be a very great talker: Also he shall be faint-hearted and fearful: And although his anger be vehement, yet the chief effect thereof shall consist in Words. One of his family he shall greatly hate, his first Wife shall be fair and of clear complexion. Concerning his life and manner thereof, he shall live honestly and quietly with his Wife, he shall naturally be full of diseases, but yet thereof very patient. He shall have three special maladies. The first shall be when he is fourteen years of age, the second shall be when he is 43, the third and last when he is 65. Concerning his good fortune, he shall be a man that shall use correction, and shall be very discreet, he shall be honourable, and from one degree or state shall ascend to another. And according to his evil fortune, he shall be stricken upon the head, and shall be bitten with a dog, or some other beast. He shall dye upon the Swords point, he shall be greatly affected with self-will, and vehemency of words and taunts, he shall be naturally inclin'd to have pain in his belly, wherewith he shall be much troubled: he shall fall into the hands of great men, he shall have to do with four women, whereof the fourth shall be marked in the neck.

The second Chapter maketh Declaration of the belly of Scorpio, which is the 22 particular sign, having three Stars shaped in this form; for whosoever is born in this sign, shall be fair, and not yet pure white, but mixt,

t, somewhat disposed to red, and shall be red-
ed, his mouth and head shall be great, and
he of a mean and comely stature, he shall be
eat prattler, and notable letcherous, angry,
therein very vehement. His anger shall be
oled to mischief, and ready to revengement,
h like an Adder. And although he be one
merry, yet another day he shall be sad, he shall
nuch mischief. Likewise touching his life and
nner thereof: First, in his back he shall suf-
nuch pain, he shall be naturally afflicted with
infirmity in his heart and stomach. Three
cial sicknesses he shall have during his life.
e first when he is 15 years of age, the second
en he is 36, the third and last when he is 49.
ncerning his evil fortune he shall incur into
ny troubles and misadventures, he shall be
rked or hurt with some tool or instrument of
n upon his head, his face, breast, right side
privy parts. And here note, that all the
ngs aforesaid, are general and spoken gene-
y, and touch all and singular; such as are
n in the belly of Scorpio, whether it be in the
or night, or what hour soever it be. But yet
e further is to be considered, that they born in
s sign, whether it be in the day or night, over
besides the premises, touching his life and
nner thereof, he shall be flattering, scabby,
shall have a pain in one of his feet, if he be
n in the third hour of the day, it signifieth
d fortune, for he shall be lucky in tillage of
ground,

ground, but in merchandise little fortunat
But yet notwithstanding in those trafficks whic
he shall attempt, he shall receive much profi
Semblably, touching his evil fortune, he sha
dye of a stripe with a sword, or else in his jou
ney travelling, and shall be marked upon h
knæ or back.

The third Chapter describeth the tail of Sco
pio, called Esdra, which is the 21 particula
Sign; and hath six Stars in this manner, where note, that whosoever is born in this Sign, whether it be by day, or night, in what hour soever it be, first touching the disposition of the body, shall be beautiful, neat, having fair eye
brows, clear eyes and small, lean cheeks an
thin, and under his jaw shall have a mark. I
any be born in this Sign in the time of winter
then his complexion shall be effeminate. If h
be born in the Summer, then touching the dispo
sition of his body, he shall be beautiful, but ye
grosse and fat under his apparel. Also if an
Woman be born in this Sign, she shall be of an
indifferent stature and beauty, her face fair, o
smooth hair, and by reason of her cold complexi
on, she shall desire to wear much cloathing, she
shall have a blemish in her eyes, and shall be mar
ked upon her arm, fingers, and knæ. If he be
a man, he shall be of a sanguine complexion, and
mischievous in giving a blow, he shall be na
turally inclined, notwithstanding it seem mar
vellous

ellous to contradictories) that is to say, o Justice & Unrighteousness, to loss & gain, to ruth and falshood, and all by reason of the conurrents of the opposites and contrary signs, & et notwithstanding the sign that is of greatest ace, shall bear the chief rule touching the preises: Touching Justice, he shall be naturally ven to honesty, he shall be just and of much cuity, and in all his affairs greatly inclined to ustice. And touching the contrary, he shall be great inventor of news, a tale-bearer, a lyer, eceitful, envious and false: proud to deceit, as ell by his look, as by his laughter. He shall be ll of discord, and a sower of debate, chiefly aongst brethren and friends, whereby it apareth that he is naturally inclined to iniquity nd unrighteousness, & craft, & deceit; notwithanding his nature also the contrary. But yet e sign of most force, as aforesaid, doth princilly bear rule in his nativity. And to say anying touching his life and manner thereof, uching his future inclination we cannot, forasuch as the concourse of the stars in this Naity are adverse. Likewise concerning his od fortune or indifferent fortune, this man at e time shall want, and at another time shall be sufficient. He shall have three wives, the first all be a widow, the other two shall be Virgins, t the last shall bury him. And here is meet to be nown that by reason of the generality of this ign, and of the concourse of the Signs, this

native should be coupled to four Wives, but y
the chiefest shall prevai. He shall be of power &
berty to do and accomplish his own desires: ha
py shall he be to the feminine kind, that is to sa
to things of that kind, as cattel, & such like,
shall be twice bitten with a dog, or other beast u
on the shoulder; & on his nose or nostrils sha
have a mark. He shall be in danger or thrall
men of power and authority: his last wife sha
bury him, by reason of the mark upon his arm
or the bite of a dog, as his constellation doth ther
unto chiefly incline.

The fourth Chapter describeth the judg
ment of Scorpio touching the Male. Whe
note, that the child born in this sign (touching h
body) upon his feet and hands shall have a nat
ral mark; & touching his mind, he shall be bou
tiful and liberal, so that he shall not keep secr
his substance. In the service of others he w
be merry, trusty, bold and pleasant, in his co
ditions strong, stable, not wavering, nor desisti
or leaving off from his affairs being once begu
Touching his life, he shall have three princip
diseases, the times whereof be not here note
which if he chance to escape, he shall live o
hundred years and ten months: And accordi
to the vertue of this sign, there shall be no imp
diment in the constellation, except it happen
some particular cause. His fortune shall be go
for that in hearing & seeing his luck shall be pr
perous, he shall attain to great Wisdom a

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earning, and to the magick science, he shall
reatly apply himself, and the mysteries thereof
ligently search out. And yet his diligence is
ken, doth include a certain doubt or duplicity,
reason of the force & efficacy of the words, for
may signifie great investigation & diligence, &
at pertaineth to his good fortune or else it
ay signifie a causable infirmity, proceeding of
e said Magick Science, which belongeth to e-
l fortune, he shall have great abundance of mo-
, & the same daily shall increase & multiply.
y means of a Woman he shall be greatly
riched, & over his enemies he shall have the
ictory. In forreign places he shall exercise
illage, & at length shall return home into his
n Country with gain. Of his Debtors,
way of reward, he shall receive Horses, Sheep,
ren, & other beasts. This Native shall be
great danger, & except he take hæd, he shall
hurt with a sword Saturday shall be his con-
ary day, and therefore upon that day let him
t wash his head, or put on any new garment, or
e attempt any new enterprise. And some af-
m that he that is born about the end of
is Sign, shall be of neither kind, or both (that
to say) as well male as female.

The fifth Sign declareth the effect of Scorpio
ncerning the Woman which hath her recourse
the parts of this sign, before mentioned in
h Chapter. Notwithstanding over and besides
premises, thus much is to be spoken. For

first you shall note, that he shall be of a friendl
condition, obedient, serviceable, fearful & sham
fac'd: She shall be wrathful, and have him i
deadly hatred, that doth her any displeasure, s
shall have children by three Husbands, and wit
them shall live in great felicity: she shall van
quish her enemies, but yet till she be thirty year
of age, she shall sustain much sickness, neve
theless of cattel she shall have abundance,
many people shall be under her government: b
yet in her youth she shall abuse her body in pla
ing the harlot, if the force of the eminent consti
lation do take his effect: she shall be bitten wi
a dog, and in the end shall be blind. Of h
brethren & parents she shall receive much troub
Saturday shall be her unfortunate day, therefo
upon that day let her not wash her head, put
any new garments, or do any other fact.

The sixth Chapt. entreateth of the general fo
tune of Scorpio: Therefore they born in th
sign, are naturally moist, flegmatick or sanguin
and such shall be singularly fortunate of
things that be of colour red, & buying & selling
all such. The like fortunate in things sacrif
or to be forged in the fire, extrahible, or there
to belonging, & in merchandise of unknow
things, & therefore, as much as he can, let h
wear such garments as be red. The like fortu
in warfare & tillage, & in all beasts belonging
the same, fortune in Hospitality, wherher
be done for money sake, lucre, or for Ga
fa

ake, the unfortunate days be Thursday & Saturday, the rest be good, especially Tuesday. He shall be infected with the Chirage or Gout in the hands, and if Saturn be found to be ascendent, then he shall have great pain in the toes. His fortune is toward the South, & therefore let him dispose his affairs that way, as also his chamber, bed & window.

Sagittarius, the Ninth Celestial and Principal Sign.

The ninth Treatise maketh mention of the ninth celestial & principal Sign, called Sagittarius, which is divided into two parts, (that is to say) the head & tail, containing five Chapters. The first intreateth of the head of Sagittarius. The second of the tail. The third of the judgment of Sagittarius concerning the male. The fourth of the Female: and the fifth & last of the general fortune thereof. And over and besides, the said five Chapters, there is a general rule next after the second Chapt. notwithstanding the generality mentioned in the end of this treatise.

The first Chapt. intreateth of the head of Sagittarius called Albahaun, & hath eight Stars fashioned in this manner, where note, that whosoever is born in this sign, first touching the disposition of his body, hath a beautiful body, comely to behold, long & tall, & throughout beautiful, a little head, a thick face, a fair nose, white teeth, and short. Upon the left part of his head, he shall have a stripe, & the like upon the crown of his head, his left hand, his fingers, arms and teats and against his heart. He is nimble, swift of his feet, & very expedite in running: he shall have a natural mark upon his privy members he is of colour black, whose face shall be like to them that have the Green-sickness: Touching the disposition of the mind, he shall by nature have a good wit, & a sharp, & therewithal constant

and firm. He shall love wise men, & shall imbrace all such as be of discretion: therefore touching this part of nature, and the natural constellation, bearing rule in this nativity, he shall acquire unto himself possession with wise men. And although that he have a covetous mind, naturally disposed to avarice, by reason of the concourse of certain Stars, yet by means of the dominion of this sign, he shall be studious of good things & shall be inclined to vertue, & especially to the vertue of liberality: And therefore he shall not be much inclined to the opposite or contrary, nor yet to extort other mens goods. And because principally he is bent to vertue, it will follow that he shall be of great authority, and exalted in high degree of honour. Moreover although he be naturally inclined to liberality, and not to rapine, or extortion, yet he shall be proclive & given to many vices: that is to say, to pride, covetousness, lechery & gluttony; & chiefly to pride, little esteeming of other mens doings or sayings, very haughty insomuch, that whatsoever question any do ask of him, they shall get no answer at his hands, and by reason of his pride aforesaid, he shall be a great caviler, liar, chider, & full of contention: he shall have a very pestiferous, & venemous tongue. And although he be naturally inclined to a certain spice of liberality, for that he will covet to possess nought unjustly, yet he shall be desirous to get substance, and covetous to enjoy it,

whereby consequently it appeareth, that wholly he is not given to covetousness, but to a certain spice thereof, to a desire to have. Likewise he is inclined to Venery, for with three women especially he shall have to do. He is much disposed also to gluttony, chiefly to eating of Herbs and in his meat doth greatly love them. Furthermore, note here, that the premises do not only belong to the man, but to the woman also subject to that constellation. Concerning his life & the manner thereof, he shall be long sick & shall have a pain in his heart, he shall have three special sicknesses, the first when he is twenty years of age, the second when he is 47. the third and last when he is 60. Touching his good fortune, he shall be in great estimation & honour. He shall have many children, & amongst all he shall have a twin or two born at one birth, and of them he shall see the third generation, he shall attain to his fathers inheritance. In all his affairs he shall prosper seeing daily his goods increase, he shall come in to the world with his own star (that is to say) he shall enjoy all things according to the influence of his sign, he shall fall into a River, but he shall escape drowning, he shall lose the most part of his goods, and shall fall into the hands of his enemy, and sometimes into the hands of a Woman, a shy enemy. He shall be bitten with a beast in the midst of one of his fingers of his right hand, and shall die in exile

out

out of his Country, his most dearest friend, beloved above others, he shall lose, and he shall be wonderfully troubled with devils and other spirits.

The second Chapter describeth the condition of the tail of Sagittarius, which is the twenty fourth particular sign called Albeydi, & it hath seven stars fixed in this manner.

He that is born in this sign, first touching the disposition of his body he shall have a body comely, ruddy face, red hair, narrow eye-brows, eyes like a Cat, he shall be bold, & beautiful to behold, naturally marked upon the head, his left side, & upon his right Nostril: after the disposition of the mind, he shall be very ready to anger, & therein also shall be sudden: & the pain being past, he will be soon appeased: he shall be of an excellent wit, and naturally given to the exercise of riding & shooting, he shall not be circumspect in his doings, nor yet foresæing in things that may happen he shall have much pain in his guts, & in his head, especially, he shall suffer thræ several sicknesses: the first when he is 21 years old, the second when he is 32 years of age, and the third when he is 80. And touching his good fortune, if he do not take away or remove the natural mark which shall be upon his right buttock, or right nostril, then his constellation shall be prosperous. But if the last mark be violently removed from the place,

then

then his face shall be hindred and impeached: he shall be valiant in arms, and therein also victorious. But if the hour of Saturn do concur with Saturn in his nativity, he shall be impotent by reason of the influence of the Planet, and therefore shall with great labour attain to any commodity, and with much difficulty acquire his former good luck. But yet notwithstanding the impediment of Saturn, if the marks aforesaid be not taken away, yet he shall obtain the victorious feats aforesaid: but if his mother perhaps do take away that mark from the place aforesaid, some evil hap may chance unto him, for he shall have much ado to repel the influence of Saturn. The said marks do vehemently resist the malice of the Planet, by reason of their notable vertue, so that Saturn shall do no great hurt although he do somewhat hinder. And touching the evil fortune of the man born in this sign of Sagitrarius, he shall be in many troubles, he shall be hurt with hot burning iron, he shall be in danger of thieves, not only by travelling by the way, but also in Cities, he shall also lose and forego many possessions purchased by himself, which shall be confiscate and taken from him through the malice of certain natural marks, whereof one shall be in his stones, and another upon his left side, by force whereof, he shall shortly after lose his sight. Likewise, thou shalt have in remembrance this rule following touching the tail of Sagitrarius

rios, generally appertaining to all men born in this sign: and first thou shalt know, that if it happen he be born in the second hour of the day, notwithstanding the premises, he shall be foul and ill favoured: he shall be bald, and his children also shall be laid by reason of his marks aforesaid, whereof the one shall be upon his ribs, and the other upon his left side. Also by force of his constellation, he shall be very lascivious, and shall be diseased with a great infirmity, but he shall recover. In the like manner, touching his good fortune, he shall have two children, born at one birth, his possession and living shall be diminished, and sometimes increased. All these things thou shalt diligently note over and besides the things contained in the two Chapters aforesaid.

In the third Chapt. entreating of Sagittarius judgment touching the male, there is to be noted, that he that is born in this sign, shall have a merry & pleasant countenance: likewise touching the disposition of the mind, he shall be gentle, faithful, meek, liberal, mirt with stubbornes, by reason whereof he shall be of great authority, gentle, kind, court-like, and a great banqueter, by reason of which his courtesie, many will repair unto him, & be guests at his table, and be means of his liberality, he will be a bountiful giver of horses and other four-footed Beasts: he shall be very ingenious, witty, artificial, sober, grave, painful, & careful of his affairs, he shall be

subtile

subtile and very wary about his doings, so that he will not disclose his secrets to any Man, but secretly will keep them to himself, & the same will very finely keep hid in his breast, for that almost he is mistrustful of all men: he shall be with many vices incumbred, because he is naturally given to be a great Fornicator, and one that will be soon angry, and when his anger is once done, then he will utter much fair and gentle talk, somewhat joyned with covetousness. He shall be scabby and very full of Itch. He shall be affected with two notable and strong sicknesses: the one when he is three and thirty years of age, which shall be so vehement, that he shall stand in great hazard of life, which if he escape, then he shall have the second, which shall happen when he is fourscore and eight years of age, whereof he shall dye. Semblably, touching his good fortune, the first child he shall have, shall be a son. He shall have to his Friend a Peer of a Realm, with whom he shall dwell in Houshold, and shall possess other Mens goods. In like manner, touching his evil fortune, he shall be in danger of three several frays, & her that should be his first Wife, he shall not enjoy, and by the malice of others, he shall be in displeasure with his Friend aforesaid, and yet in the end he shall overcome their malice, & be reconciled to his friendship again. He shall be hurt with iron, unless warily he take heed thereof.

Sunday is his contrary day, therefore on that

that day let him attempt no new kind of enterprise, nor wash his head, nor put on any new apparel.

The fourth Chapter of this present treatise describeth the judgement of Sagittarius, touching the female. And here to learn for to know the disposition of her body, you must repair to the Chapters of the head and tail of Sagittarius, which is before recited, where you shall find many things spoken of the female born in this sign. And touching the disposition of the mind, she shall be very much given to Arts of Magick, and to Witch-craft, & by reason of the subtilty of her wit, she shall put the same Arts in practice. She shall be very curst, careful, merciful, child-bearing, & a great lyer. She shall incurre great peril, especially for one offence that she shall commit, for which offence she shall be brought to judgment, which peril if she escape, then she shall live till she be threescore and eight years old: she shall fully accomplish her fate. And although she be subject unto much malice and danger, yet she shall obtain the victory over them all. She shall have two Husbands, whereof the second shall be better. Sunday shall be her unfortunate day, and for that cause let her attempt no new enterprise, or other noble or new thing.

The fifth and last Chapter maketh rehearsal of all the general fortune of Sagittarius: And first the Man born in this Sign, shall be fortu-

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nate both in the Law of God, and also in the law of the world, he shall be happy in all kind of Merchandises, especially in that Art, that chiefly useth the pyes, & in tailors craft, and in the Drapers science, chiefly in Cloaths of fairest colour, if they be retailed parcel-meal, by the yard or ell, and in the Butchers occupation. and Beasts which are accustomed to be sold in shambles. This sign is also cholerick by nature, & therefore they born in this Sign, are naturally cholerick. by reason whereof he is hot and dry. And he shall have great pain and grief by means of sore imposthumes in the lungs. and also of a consuming & vehement ague, which is called Hectick, and also of an inflamation that shall proceed from the lungs, according to the quality of this Sign. The apparel and the colours which ought to be most used in them born in this sign, is gray, brown, yellow or red which colours by reason of the heat & fire are most apt most necessary, & convenient. The one half of the life shall be fortunate and the other half unfortunate, not only in days & hours, & in months or weeks, but also in whole years by the number of six, that is to say, by six & six, six good years, & six bad years.

The male or female that is born in this month, hath his special fortune placed in the West, & therefore towards that part of the world, let him dispose all his doings concerning his house, his door & his bed, & all special affairs, & notable acts, &c.

Capri-

Capricorn, the Tenth Celestial and Principal Sign.

THE tenth Treatise entreateth of the tenth Celestial, & principal sign, called Capricornus. This Signis divided into two principal parts. That is to say, the head and the tail, for that cause it is divided into five Chapters, whereof the first intreateth of the head. The second

second of the tail. The third of the male. The fourth of the female. And the fifth and last, of the common & general fortune of Capricornus.

The first Chapter entreateth of the head of Capricornus, being the 24 particular sign, & is called Shadab, which hath three stars disposed in this manner. Where is to be noted, that the Man born in this sign, touching the disposition of the Body, hath a fair body & comely fashioned, especially in his youth, it shall not be properly white nor black, but somewhat given to be red. Likewise he shall have certain natural signs in the head, the breast, & the knee, the eyes sore and full of pain. He shall be naturally simple, learned and wise: and yet notwithstanding very incredulous, and hard of belief, insomuch as he will believe no man although he swear, he shall be angry and cholerick, and in his anger very noyous and hurtful, a man of Blood, and greatly thirsting after the blood of his enemies, so that if he chance to have the Superiority over his enemies, he shall destroy them all, or the most part of them, if not with his own hands, yet by the means of others. He shall be very crafty & subtile, & that unfeignedly, & yet in his doings & true dealing very just, and a great lover of truth, doing the thing that he goes about with much thought; although therewith some craft be included. His gate & going

included. His gate and going very crafty, although outwardly it shall not appear: Who in his age shall be very profitable and good to many: this man doth naturally love the trimming of his body, and hath so great delight in his own beauty, that he shall think none to be like unto himself. And this special respect shall be towards his head, his beard, and hair. Likewise, by reason of the vehemency of his natural complexion, he is by nature much inclined to sleep after meat, and at the Table, which commonly he putteth in practise. Likewise, touching his life and manner thereof: touching diseases and sickness, there is nothing to be found certain in this Chapter. And yet in the fourth Chapter, where the judgment of Capricorn is entreated concerning the Woman, it is read that they born in this Sign, shall have one special and principal disease when he is twenty and nine years of age, which if he escape, he shall have if he be an hundred and eight years of age. And touching sickness, he shall be naturally diseased, and singularly affected with the pain of the part and stomach, whereof he shall die. Also touching the evil fortune of this sign, ye shall understand, that they born in this sign, that is to say, in the head of Capricornus, according to the place of the Constellation; he shall be deprived of one of his members, and some of his teeth.

In the second Chapter of this tenth Treatise, is expressed the tail of Capricornus, which

is the 25 particular Sign called Actraldabor, having two Stars placed in this sort, where is to be noted, that whosoever is born in this sign, after the disposition of his body, he shall be very beautiful, white and smooth haired, fair eyes, his eye-browes well made, his colour yellow, and shall be naturally marked in the face, and also in his body with many sundry marks: that is to say, about his neck, and near unto his eye: he shall have short lips, insomuch that for the shortness thereof, when he speaketh, he shall shew all his teeth in his head: he shall be well learned, and somewhat bent to be proud, which shall happen even by nature. He shall be a lower of corn upon other mens labours: that is to say, he useth other mens doings to the commendation of himself: he shall despise all men, and be a great praiser of himself, despising others, and great standing in his own conceit: he shall be irefull and fierce in danger, insomuch that he shall be greatly offended with his own parents: he shall be very lecherous, and a lover of all sorts of women, and especially he shall commit adultery with nine several women, besides all other single, and common women: and notwithstanding this his great desire and affection to women sometime by witchcraft and sorcery, he shall be letted from committing fornication with diverse women. Likewise he shall be a notable great drinker. But notwithstanding the vices afore-

aforesaid, whereunto he shall be much apt and inclined: yet he shall be a just man, and much inclined to justice, a despiser of evil, and a great lover of his companions. And though he shall be naturally given to be a drinker, yet in his meat and diet, he shall be very spare and temperate: he shall feel great pain of his head: but yet the second pain, that is to say, the pain in his belly, shall be great in him: he shall also in his going be troubled with pain in his leg. Also he shall have eight special sicknesses, the first when he is 14 years old, the second when he is 20, the third when he is 21, the fourth when he is 30, the fifth when he is 36, the sixth when he is 44, the seventh when he is 46, the eighth when is 60. Then by force of his constellation, he shall dye through the weakness of his members. Moreover, touching his good fortune, he shall have two Sons, and shall receive inheritance from his progenitors. And his end shall be better then his beginning: he shall be naturally given to the Merchandises of Goats, and therein shall be both fortunate and lucky, if he will diligently follow the same traffique. Likewise touching his evil fortune, he shall be subject to the hand of his enemies, he shall be depryved of one of his members, and thereby shall be maimed: and before the time of his death, he shall suffer many and sundry great troubles at the hand of Noble Men.

The third Chapter determineth the judgment of Capricornus, touching the male. And for the Man-child born in this sign, there is nothing found certain touching the disposition of his body in this Chapter, and therefore recourse must be made to the sign wherein the Male-child is born; that is to say, to the head of Capricornus, or else to the tail, and there the truth concerning his corporal disposition may be found, and yet notwithstanding (over and besides the premises) such a one hath a little head, hollow eyes, and a soft speech. And touching his mind, he shall be very incredulous and hard of belief, insomuch as them that swear and confirm their sayings with oaths, he shall not credit. And therefore like as he shall not believe others, even so it is mæt that others shall be as hard of belief to him, and shall not credit his words, though he bind them with oaths. He shall naturally be very subtile and secret in all his affairs, therein he shall be a subtile and crafty deceiver, and a bold sufferer, and bearer of adversity. Likewise he is naturally curious, ireful, and therein very sudden and mischievous, using a mischievous and ungracious stomach, and therefore with great difficulty he shall return to his former quiet, and notwithstanding the aforesaid vices, he shall be naturally given to be civil, honest, amiable and pleasant. Moreover, touching his life and manner thereof, he shall be full of sickness: but if

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he escape the very vehement sickness (which shall happen when he is twenty years of age) he shall live, by force of his constellation, 58 years, unless some natural impediment of any particular or universal cause opposite do occur and happen. His life shall be shortned by reason of the truncation and cutting off some of his members: he shall be married to two Wives, and the second he shall marry when he is 31 years of age, which shall be his better wife, by whom he shall be greatly enriched: he shall enter into other mens labours, and enjoy goods gotten by others: he shall tread the grounds of many Countries, and at length shall return to his own Country, and to the place of his nativity, with great gain and substance: he shall have to do with much treasure, and shall enjoy part thereof.

And as concerning his evil fortune, he shall suffer much adversity in the place where he was born. And for that he is naturally subtile, and of a mischievous mind, he shall suffer much trouble, and yet shall overcome it well enough. His first Wife shall dye before he be 31 years of age. Sunday is his contrary and unfortunate day. Therefore upon that day let him attempt no new fact, or any notable enterprise. He seemeth to be of a melancholick complexion, and therefore he hath his fortune chiefly disposed towards the North part. Here thou shalt diligently note, that he which is born in this sign, shall be born in adultery. And this sign hath no power

in the nativity of women, but onely of the males.

The fourth Chapter of this tenth Treatise, describeth the judgment of Capricornus, touching the female. And thou shalt note, that the woman born in this sign, hath nothing in this present Chapter that is certain, touching the disposition of the body, and therefore look in what part of this sign soever she be born, there thou shalt find her natural and corporal disposition.

And therewith also thou shalt have recourse unto the next Chapter ensuing, and the difference shall be found to be great between both kinds: Forasmuch as the bodily disposition as well as the stature, as the other composition of either kind are indifferent and equal: Moreover, touching the disposition of the mind. The woman-child born in this sign shall be very wise, and a giver of good counsel, insomuch as by reason of her great wisdom and consideration, she shall be acceptable to all sorts of men. She shall attain to a good fate and constellation, joyn'd with much joy, by means of her wit. She shall bring her devices to good effect. She shall be naturally given to be of a curst heart, very hot and wilfull, specially in those things, touching the disposition of her wit and policy, and thereby very desirous to know such things as be most pleasant unto her. With her neighbours, and specially such as be most acquainted with her, she shall be very courteous and friendly. She shall

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be soon abashed, and desirous to see the World, and therefore shall travel in unknown places. She shall receive hurt of a four-footed beast, whereof if she escape, she shall live fourscore years. Likewise touching her good fortune, she shall be called the Mother of children, for that by force of her constellation, she shall be child-bearing, and apt to children, especially to Sons: she shall also be abundant in four-footed beasts, and after she is past the age of 40 years, her time following shall be more prosperous. And concerning her evil fortune, she shall be hurt of four-footed beasts, and shall be very fearful upon the water: her luck over her cattel shall be very prosperous. Sunday is her unfortunate day, and therefore upon that day, let her attempt no special matter, especially of any great effect.

The fifth Chapter of this tenth Treatise, having his title of the general and universal fortune of Capricornus, is chiefly fortunate and prosperous in Husbandry, and in all kinds of Beasts and Cattel concerning the same, and in all weighty and ponderous matters touching earth, and that which is possible to be done with earth, with stones, with wood, and the hides of the beasts before remembred. Likewise in buying and selling of grain and other heavy matters abundant upon the earth, and specially growing in the same. This sign is prosperous in dull and heavy beasts: as Asses, Swine, Oxen, and such-like, and in all kind of works

possible to be done with great and painful labour. The Man born in this sign, shall be more healthful in travel then in doing nothing. Likewise this sign (over and beside the particular events) is much disposed to impostumes in his stomach, to the Cough, and to Inflamations of the Liver. Also his time, touching his indifferent fortune, it is divided into two principal parts; not only in days, weeks, and months, but also in years, for the time is divided by the number of five, because continually there shall be five good years, and five bad. This sign also extendeth his fortune towards the South, and therefore let him dispose all his whole affairs (if he mind to prosper) that way, and from that time let him use to wear black garments.

Aquarius, the Eleventh Celeſtial and Principal Sign.

THE 11 Treatiſe maketh mention of the 11 Sign called Aquarius, is divided into three particular parts, comprehending ſix ſeveral Chapters. The firſt containeth the head of Aquarius. The ſecond part, the belly. And the third, the tail. The fourth, the male. The fifth the female. The ſixth and laſt, the common and general fortune. The

The first Chapter maketh declaration of th
head of Aquarius, being the twenty sixth part
cular sign, hath two Stars framed
in this sort, and is called Attard. * *
Where is to be noted, that whosoe-
ver is born in this sign, shall be beautiful in h
face and body, having a natural mark in th
head, the breast, and left foot, the colour not a
together white, but somewhat disposed to blac
and as the colour of honey. Touching the di
position of the mind, very learned, but natura
ly unjust, and a doer of much wrong, very de
rous to walk after meals. And notwithstan
ing the natural inclination to the doing
wrongs: he is of a nature godly, pittiful, p
tient, and a lover of companions, and yet
is somewhat inclined to the contrary, as
impiety and godliness, iniquity and right: u
righteousness, justice and mercy. He shall
so pittifull, that he shall accuse no man, b
rather be an excuser. He shall naturally suff
an itch in the head, and a pain of the heart;
shall have two natural Sicknesses: the fi
when he is twenty years of age, the seco
when he is fifty. He shall be greatly honour
and from many troubles which he shall suff
Almighty God shall mercifully deliver hi
And his fortune shall be indifferent, that is
say, sometimes having sufficient, and at oth
times also he shall lack. Also a dog shall gri
vously bite him upon his thigh or left: he sh
want

ander into a strange Land, and in the midst his wealth and substance much adversity shall ppen.

The second Chapter of this present Treatise scribeth the belly of Aquarius, which is the particular sign called Alchada- ra, and hath twelve Stars formed this sort. Whosoever is born in is sign, shall have a goodly body, ell complexioned and made. And s body shall be white naturally, all have some natural mark in s face, back, and elbow. His body shall be aturally full of holes, and shall have upon his ad a blow or stripe with a Sword or Dagger. his man also shall be very wise, mark, chast, nd shamefac'd; and shall embrace truth and rtue. He shall fear God, and shall desire to rather good then evil; to which good faculties is naturally given. And by reason he is ten- r, he shall have no natural force to do any tual or corporal labour, and consequently not ven to walk much; he shall be pained in e reins of his back, and shall have three dis- ases, the first at 29. the second at 37, and the st at 90 years of age. Concerning his good rtune, although he shall enjoy in his own ountry no kind of Office or Promotion, yet a strange Country he shall attain to much nour. Concerning his evil fortune, he shall ffer much trouble, and sundry discommodities,

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ober and besides the biting of a Dog, or so
other Beast, either upon his arm or leg:
shall have much evil fortune by means of
Parents, for they shall be taken from him
death, and from them shall receive no kind
inheritance or substance. And by force of
constellation he shall end his life in a stra
Country, and in the water.

The third Chapt. of this Treatise describ
the tail of Aquarius, being the 27 particular s
of Heaven, and is called Algafara!,
which hath two Stars placed in * *
this manner. Where is to be no-
ted, that whosoever is born in this Sign, fir
touching his bodies disposition, shall be fair
body, and of a ruddy face, short in stature, a
somewhat bold. Touching the quality of t
mind, he shall be naturally very lecherous, a
greatly given to the love of women: vehemen
ly desiring their company. A great surfeito
greatly occupying himself in Banqueting, a
Belly-chear, frequenting the same without m
sure: he shall be very covetous, and desirous
have, for what he seeth, he will covet to hav
which vices notwithstanding, yet given to q
etness, greatly embracing peace and concor
and much abhorring discord, avoiding the mea
thereof as much as lyeth in his power. Lik
wise he shall be endued with a certain frensi
and shall by a natural Sickness in a strang
Country yield forth his breath. These prin

l terms, or diseases, he shall suffer. The
st when he is twenty years of age; The se-
nd when he is five and forty, and then he shall
in great danger of death: but if he escape the
ne, he shall live a hundred and twenty years
d three days: Likewise touching his good
rtune, he shall live a long space with his wife,
d shall get much substance and riches: and
though he shall have great loss, yet he shall
be plenty. Touching his evil fortune, he shall
without a head, and deprived of his parents
d brother: in a strange Country shall end his
e, as before is remembred.

The fourth Chapter entreateth of Aquarius
dgement, touching the Male. And to learn
e disposition of the body, recourse must be
ade to these things that be reported in the
ree Chapters before mentioned, where very
gely is entreated the particular fortune of
quarius: Over and besides, he shall have
eat audacity of speech: Semblably, touching
e disposition of the mind, and specially con-
rning his life, he shall be covetous, letcherous,
one to anger, contentious, a lyar, because he
aketh one thing, and doth another, and that
ll be by force of his principal constellation.
otwithstanding the said vices, he shall be
ry wary and circumspect, wise, politick,
cting in his own Wisdom, and shall have a
rtain excellency of Art and Knowledge.
reful over his affairs, even from his youth

singu-

singularly beloved, court-like, honest and good. Honest he shall be, for that he shall be conversant with the honest. Good he shall be by vertue of the constellation, and therefore naturally inclined to goodness, singularly imbracing all things good and honest. Merciful, for that he shall extend the same to such as have need of mercy, specially Orphans and Widows, to whom he shall not only be pittiful, but a benefactor and defender. He shall wander into many places, and thereby by little and little shall be enriched. Likewise touching his life and manner thereof, he shall have two special sicknesses. The first when he shall be 36 years of age, which shall be very vehement and dangerous, whereof if he be acquitted, then he shall feel the other when he is 90 years of age, and of that last disease, without fail, he shall die. In like manner, touching his good fortune, he shall be happy, for that he shall be skilful in art and knowledge, whereby he shall attain to preferment: he shall have the charge of many and divers summs of money, and being a strange man (shall unlooked for) enjoy great treasure. And concerning his evil fortune, his abode shall not continue in the place of his own nativity, but wandring abroad shall perambulate strange places, and in them shall continue. And notwithstanding this his peregrination and dwelling in such places is indifferent either to good or evil fortune, therefore as seemeth to me, it tendeth

endeth indifferently both to good and evil for-
une. He that is thus born, his first wife shall
ot long tarry with him, and after she is dead,
ll things shall have more prosperous success
ith him. And the loss also of his wife, as espe-
ially I do note, seemeth not to me to belong to
vil fortune, but to indifferent. Likewise upon
he water he shall be very unfortunate, which by
nature he shall abhor: he shall be enwrapped with
many and sundry dangers, and amongst others,
pecially with his wife and women. Saturday
s his contrary and unhappy day. Therefore
pon that day he must attempt no notable enter-
rise or fact, nor yet upon that day wash his head,
ut on new garments, or do other novelties,
emembred and spoken of in the treatise before.

The fifth Chapter of this eleventh Treatise,
escribeth the judgment of Aquarius touching
he woman. And here is to be noted, that the
woman born in this sign, touching the disposi-
on of her body, shall be delicate and tender, and
y force of this constellation shall have a mark
n her right hand. She shall be true, faithful,
onstant, witty, and of a good complexion, and
isposed to all goodness, especially to mercy and
itty. Likewise touching her life and manner
hereof, she shall have a great disease in her eyes,
nd shall have two special sicknesses, whereof the
hief and most dangerous, shall be when she is
ight years of age. And the second she shall have
if she chance to escape the same) when she is 80
years

years old, and then shall dye according to the effect of this constellation. Also touching her good fortune, she shall abound in children: she shall be enriched with other mens goods, and shall attain to an indifferent wealth. When she is fifteen years of age, Fortune shall favour her better, and she shall enjoy a better state. Much evil fortune shall happen unto her in her time and amongst others, her good name shall be blotted with infamy, and shall be deemed with the corruption of her virginity, and shall have experience of strange places, and be very odious to her enemies. Her first husband shall put her from him. She shall be hurt with four-footed beasts, or shall be very near the same. But it seemeth to me she shall passibely receive hurt, or danger.

The sixth Chapter entreateth of the common and general fortune of Aquarius, which consisteth especially in tillage, and in beasts meet for tillage together, and in all beasts of great quantity and fatness, as Asses, Mules, Kine, Oxen, and such like. Likewise fortune in buildings, in earth, in stone, in wood, in hides of beasts, especially the beasts before remembred. Furthermore, it is commonly, and for the most part fortunate in those things which be done with great labour and exercise, most part fortunate towards the West, therefore they must dispose their affairs that way. The Sunday is unfortunate for them, there-

fore

fore on that day let them not do any new notable work, as is said in the other Treatises. They shall be vexed with long Fevers, Quotidians, and cold. According to the vertue of the constellation their time is divided into 15, so that the first 15 years going before, are good and lucky the 15 years following are unlucky and unfortunate: and nevertheless in the good fortune of the first 15 years, the Sunday is always unfortunate: As touching the good fortune of the first 15 years, among the unfortunate days, the Tuesday and Saturday have the principal point in the good fortune; They be naturally sanguine hot and moist, and therefore they must use to wear red and black garments.

Piſces, the Twelfth Celeſtial and Principal Sign.

The twelfth Treatiſe of this Book ſpeaketh of the twelfth and laſt principal Sign of Heaven, called Piſces, and is divided into two principal parts, the Head and the Tail. The treatiſe containeth five Chapters. The firſt maketh mention of the head of Piſces. The ſecond

second of the tail. The third of the judgement of Pisces for the Male. The fourth of the judgment of the Female. The fifth and last, of the common fortune of Pisces, both of the Male and Female together.

The first Chaper maketh mention of the head of Pisces, which is the 29 particular Sign of of Heaven, called Algafafar, and containeth two Stars thus set. He that is born in this Sign, shall be white and soft of body, and namely of a white face: he shall have a large Breast, a comely Beard, a fair forehead, fair eyes, more black than white: he shall have many natural marks in his body, the which according to the vertue of the constellation ruling, he shall be naturally inclined to fidelity and wisdom, but rather he shall be faithful and wise indeed. Moreover she shall have a natural mark upon his Elbow, or in his foot, and shall peradventure lose one of his Members, or else it shall fail him: he shall be of a smiling countenance, merry, and loving pleasure and play, naturally inclined to equity, but yet covetous, according to the conjector taken of his constellation. And though he be naturally subject to the pain of his head, he shall be healthful of a sound wit, and of a wholsome complexion. By the vertue and liveliness of his complexion. He shall live naturally three and ten years without any notable sickness saving the head-ach, which he shall oftentimes

have. As concerning his good fortune, he shall get much money, and possess many possessions: he shall have three wives, and shall be troubled with the third. When he shall be in publick office many would hurt him and yet they shall do him no hurt, because of their weakness, and finally, he shall surmount them, for their envy and malice shall have no power against him. As concerning his evil fortune, he shall fall into many adversities and troubles, by his Constellation. Yet not so but that all these aforesaid things in these Chapters be general, as touching the influence and efficacy of the sign, and that they do appertain generally to all that be born under this Sign. For it if it chance that any be born in the third hour of the day, as touching the disposition of the body, he shall have a natural mark in his nostrils, and shall have long eyes. Concerning the disposition of his mind and wit, he shall be a very suspective man, hard to believe, and therefore not believed. As concerning the manner of his living, he shall have a great sickness, and fervent in his nostrils so that by the ferventness of it he shall die when he was born he shall have three grievous sicknesses. The first at 27 years, the second at 45 the third at 60. and then shall die of that sickness, if he escape the other two, or else be in great danger. As concerning his good fortune although by the effect of the constellation, he should fall into a river, yet he shall be saved from it, and shall rise out of it again if he fall in with

thing belongeth to his good fortune: he shall have many children: he shall be mighty and rule in Islands, by the mercy of God, and the goodness of the constellation, he shall escape from all his troubles; as concerning his evil fortune, he shall fall into a river as is aforesaid: and also into the hands of a mighty man, & into much trouble: yet notwithstanding that these things do appertain to his evil fortune they shall have good issue and end: for he shall be delivered from these vexations as afore is said. Whereof it followeth, that his fortune is evil by accident. Furthermore, because of the mark that he shall have in his nostrils, he shall bury his parents, which he shall lose according to his constellation. Which thing belongeth somewhat to his evil fortune. He shall lose some of his temporal goods which he shall have gotten with great labour, and shall wholly be spoiled of them, or of the most part of them.

The second chapter maketh mention of the tail of Pisces, which is the thirtieth and last particular sign of heaven called Lauren, having twenty Starrs, set and disposed in this manner. He that is born in this sign, being in the first hour of the day, shall be fair of lok having fair eyes, fair face, and fair of all his body. He shall naturally have many marks. And concerning the mind and wit,

wit, he shall be witty and prudent and amiable, his Voice well sounding, and liberal more towards strangers then to his neighbours. Strangers shall have much Riches of him that is thus born. He shall have three vehement sicknesses: the first at twenty and eight years: the second, at fifty and six: the third and last at fourscore years and five months, at the second hour of the fifth month: he shall be a good while without children in wedlock, yet he shall have many, he shall have a charge in a strange country, but he shall dwell in his own native country: and if it chance he be born at the second hour then as touching the disposition of his body, he shall be marked in his breast and in his finger. As concerning the disposition of his mind, he shall have naturally all the signs and marks that he shall have, which is born in the first hour or in another, saving the second hour, for he that is born in the second hour, is naturally liberal, and yet covetous. As concerning the manner of his Life, you must say of him that is born in another hour, as of the other that is born in the second hour of this Sign: he shall be abundant in victuals and riches he shall outlive two wives that he shall marry, by whom he shall have his goods and possessions he shall be mighty and strong by Sea and by Land, and shall have a Son of power and might of whom he shall see great things, and shall have generation of him. Some of his members shall be diminished, and if he escape such a

passion,

passion, he shall fall no more into it, which thing appertaineth to his good fortune. And finally he shall be delivered from all adversity. Touching his evil fortune, he shall lose some of his goods by violence he shall fall into a River, whereout he shall rise again, and shall take no hurt at all, as is aforesaid, he shall come into the hands of a Puissant man, from whom he shall be delivered: he shall lose by violence much riches, which he hath got, without recovery, or hope of recovery.

The third Chap. determineth of the judgement of Pisces for the Male The man Child born in this sign shall have a natural mark in his head, shoulder, or foot, and a scarr in the midst of his body, or somewhere else, he shall be a Player, Merry, a despiser of fortune, very hard of belief, letcherous beyond measure, and have great fancy to women, whereby he shall suffer great contumely and hindrance: he shall be furious and hasty to anger, but as he is soon angry, so shall he be soon pacified: he is naturally covetous, hardy, standing in his own conceit: friendly, unkind, a lyar, yet notwithstanding these vices, he is witty, according to his nature: avaricious, coveteous, and greedy of learning, eloquent, obstinate in his learning, defending his conclusions obstinately and wittily, and though he have a small wit, yet it is ready, sharp, and prompt, such a one born thus, is given to the company and love of good men, earnestly loving his friends, and willingly will venter himself for them, whereby h

shall suffer hurt and detriment: he shall have seven great sicknesses whereof three shall be very extream, and specially the sixth, which he shall have at 34 years of age. And if he escape it he shall live eighty five years & three months, and twelve days: and then he shall dye of the seventh sickness. Until 34 years of his age, he shall not be very rich nor poor, nor shall come to any honour: he shall be rich by the death of his kinsfolk: he shall get much goods by his labour, travel, and notable industry: he shall have the revenge of his enemies, and see the punishment of them, he shall marry at 24 years, and if he marry before, he shall not keep his wife long, but shall marry another: he shall be called the Father of children, and shall have many, yet he shall not have a son at the beginning. If he will remedy his evil fortunes and be delivered from them he must call earnestly upon God, desiring mercy for Jesus Christ sake, and by that means he shall be delivered. In marrying a Wife, he shall be somewhat unfortunate, because it shall not be expedient for him then, but in the age of 32 years as is said: he shall be hurt by his Neighbour in his goods. He shall have many suits in the law, because of his getting, and shall suffer much and divers tribulations, and specially in his youth, wherein certain things shall come lucky to pass with him. The Saturday shall be unfortunate for him therefore that day he may attempt or take in hand no new thing.

The

The fourth Chapter describeth the judgment of Pisces for the female. The maid that is born in this Sign shall have a mark in her head or face: shall be fervent and earnest; very honest, loving the decking of her body, desiring to have brave appakel, hardy, eloquent, having a ready Tongue to speak; witty, wise, pittiful, merciful, faithful, amiable, liberal, of a merry heart, she shall be tormented with the griping and fretting of the belly, pain of the stomach, with the lunatick passion or frensie, whereby she shall have great trouble for the space of eight months; and after that she is escaped from it, she shall live 72 years, she shall come to great honour, and have many children and shall be called the mother of children, yet thereof she shall have some misfortune, because her first child shall be a daughter, and not a son, according to the constellation. As for the mans part, being inclined to the contrary, and surmounting the natural complexion of this maid, sometime for the meeting and certain particular causes, which may alter the complexion of the man and of the woman, and may sometime change it, she shall be burned and hurt with fire. And if it chance that her first child be a son, he shall not be a true Male because of the opposition and inclination of the mother, whereof I have already spoken. At 25 years of age, she shall have suit with her father or mother, or against them both, if they live. The Saturday shall be contrary to her and unlucky, therefore

that

that day she may not begin any notable work.

The fifth Chapter reciteth the common fortune of Pisces. They that be born in this sign have their fortune in art of a handicrafts man and in merchandise of cloath; if they be fair also in mettals, and in merchandise of flesh and namely in merchandise of Corn as Wheat and Barley; and moreover in Divinity and the Civil law and shall be subject to hot sicknesses, and burning, as to Feavers, fretting of the belly, poyson especially at the years of 44 and 68. They shall have three lucky days in the Week, Munday, Thursday and Friday. The Tuesday and Saturday unlucky, the Wednesday and Sunday indifferent; Furthermore they have six good years, and six bad. They have their fortune towards the Mouth, therefore they must dispose their door, bed, and such affairs that way that be cholerick, whereby they be bald; and they must use gray apparel or black, and not green, white, or blew. Besides that which is written in the prologue set before the treatise here expressed by Chapters, you must number and reckon this letter M among the numeral letters that signifie the number, and it is as much as two being compounded, and made twice in the letter I.

Now to find the total or Principal Sign, you must divide the number by 12. Of a thousand there remaineth the number of four.

Of

Of 900	0	Of 140	8
Of 800	8	Of 120	0
Of 700	4	Of 100	4
Of 600	0	Of 80	8
Of 500	8	Of 60	0
Of 400	4	Of 50	2
Of 300	0	Of 40	4
Of 200	8	Of 30	6
Of 180	0	Of 20	8
Of 160	4		

The number that cometh of the letters of number, must be divided by 30 for to find the particular sign of the child that is born, because there be 20 particular signs, and because of the tail of Virgo, which is divided into two parts, whereof followeth the division of number by 30

Of 1000, remain	10.	Of 400	10
Of 900	2	Of 300	0
Of 800	20	Of 200	20
Of 700	10	Of 130	0
Of 600	0	Of 160	10
Of 500	20	Of 140	20
Of 120	0	Of 60	0
Of 100	10	Of 50	20
Of 80	2	Of 40	10

Furthermore you must note that the number which commeth of the numeral letters of the name of the child, and of his mother, must be divided by 29 whereof the division followeth.

Of 10000.	remain 14	Of 500	6
Of 900	1	Of 400	13
Of 800	17	Of 300	10
Of 700	4	Of 200	26
Of 600	20	Of 160	24
Of 140	14	Of 50	21
Of 120	4	Of 40	11
Of 100	13	Of 30	1
Of 80	22	Of 180	6
Of 60	2		

The numeral Letters, Signifying the number.

I	one	L	fifty
II	two	C	a hundred
V	five	D	five hundred
X	ten	M	a thousand

Some men will admit N for a Signifying Letter of two among the other seven; yet there be certain names wherein this Letter may serve in stead of other Letters.

FINIS.

NOW foraſmuch as the manner of the mind, do follow the temperature of the Body, I have thought it meet and convenient, to add here ſome ſigns of Phyſiognomy, according to th Quantity or Quality ſome parts of the Body.

PHISI-

Signs.

The Head.	Great
	Very ſmall
	Mean
	Sharp-pointed like a Sugar-Loaf
	With hair right upward
	With hair right downward
	With hair much curled
	With hair curled at the end.
The Fore-head.	Very ſmall
	Round
	Long
	Square
	Without wrinkles
	Round and wrinkled
	Hanging over the eyes.
Ears.	High and lofty
	Small
	Great
	Black and hanging
	Mean
	Joyned together
	Separated much
	Fine and ſoft
	Thin and hard
	Thick hanging downward.
The Eyes.	The eye-brows ſomewhat red
	Moiſt and ſhining
	Watery weeping
	Running.

Nature.

Of a dull wit,	Asses
Foools	
Of a good wit,	Natural
Unshamefac'd,	Vaunter
Fearful,	Passion
Simple,	
Fearful, evil,	Ethiopians
Of good courage.	Lions
Hard to be taught,	Hogs
Of a dull wit,	Asses
Flatterers,	Dogs
Couragious,	Lions
Adulterers,	Passion
Hardy	Lions
Sad,	Passion
Liberal,	Lions
Jesters,	Apes
Dull,	Asses
Foolish	Asses
Of good wit,	Natural
Sad	
Fools,	Hogs
Couragious,	Lions
Uncleanly,	Hogs
Fools.	
Shamefac'd,	Passion
Merry,	Of good manners
Drunkards,	Passion
Sleepy,	Passion

Very

	Signs.
The Eyes.	Very little
	Very great
	Mean
	Far into the head
	But a little into the head
	Bolt out of the head
	Somewhat great and not far inwar
	Oft winking
	Red
	Very black
	Blew
	Black, Yellowiſh
	Cholerick
	Sparkling
	Of many colours.
	Bright and clear.
The Noſe.	Round, Blunt and Great
	Like a Hawks-bill
	With great ends
	Sharp at the end
	Flat in the midſt
	Wide and open
	Black.
The Face.	Very black
	Very white
	Somewhat brown
	Alberne
	Freckled, red inflamed.

Nature.

Faint-hearted,	Apes
Slow,	Oxen
Of a good disposition,	Natural
Malicious,	Apes
Couragious,	Lions
Fools,	Asses
Meek and gentle,	Oxen
Fearful,	Passion
Angry,	Passion
Fearful,	
Of a good stomack,	
Furious,	Goats
Merry, shameless,	Dogs
Fearful,	Fools
Letcherous,	Cocks
Couragious,	Lions
Couragious,	Eagles
Covetous,	Oxen
Angry,	Dogs
Letcherous,	Bucks
Angry,	Passion
Fearful,	Ethiopians
Fearful,	Women
Strong,	Meanness
Of a good heart,	Lions
Subtile,	Foxes
Witty, angry, strong,	Passion

	Signs.
The chin.	Sharp pointed, With a rough nod, Long, Slender and small, Fleshly, Short, Mean, The back-bone hairy.
The neck.	The gunners coupled, Short and great.
The hands.	Nails large and white, Narrow and long, Oblique or awry, Small.
Breast.	With hair, Without hair, Ample and large.
Navel.	Face from the breast, Equal distant.
The place about the privy members.	Full of bones or sharp, Fleshly and fat.
Haunch.	Full of sinews, Fleshly.
Thigh.	Full of sinews and thick, Full of sinews and small, Great and evil fashioned.

Nature.

Faithful,	Dogs
Liberal,	Lions
Fearful eaters,	
Weak,	Women
Angry,	Bulls
Deceitful,	Wolves
Couragious,	Lions
Unshamefac'd.	Brute beasts

Uncleanly,	Hogs
Rash and cruel,	
Many,	
Cruel,	
Impudent,	
Tracty and subtle.	

Inconstant,	Birds
Shameless,	Women
Strong.	Lions

Glutton.
Praise-worthy.

Strong,	Male
Weak and delicate.	Female

Strong,
Lecherous,
Unshamefac'd.

	Signs.
Leggs.	Full of sinews and evil fashioned, Fleshly and well formed.
Feet.	Full of sinews, and equal proportio- Narrow and small, (ned, With crooked nails, With right nails.
Body.	Very small, Very great, Mean, Evil proportioned, Well compassed, Of a light flesh, Of a soft flesh, Of a hard flesh.
Moving.	Light, Slow, Heavy,
Voice.	Strong, Grave, ending sharply, Soft and low, Grave and moderate, Sharp and strong.

Of the Body Humane.

Nature.

Strong,	Male
Weak and tender.	Female
Unshamefac'd, ravenous, greedy,	
Commendable, Natural,	
Witty, sharp,	
Slow,	
Wise,	
Strong,	
Wise,	
Forgetful,	
Dull and heavy of spirit.	
Unconstant,	Birds
Of a gross wit,	
Brave, courageous.	
Brave, injurious,	
Fearful, eager, and fierce,	Oxen
Gentle,	Sheep
Strong,	Dogs
Angry.	Goats

FINIS.

HEre by the Nature you must understand the inclination and natural Complexion, which specially we may conjecture by the colour of the body. For naturally black men are fearful as the Ethiopians be: white men be also timorous and fearful: and they that be of a mean colour, black and white, be strong and bold. They that be yellow, of the colour of gold, be courageous as Lions. And if they be yellow, they be malicious as Fores They that be somewhat pale and dark coloured, be fearful; and this is referred to the perturbation, and that cometh of fear. They that be very pale, and almost græn for paleness, be cold; and therefore they are unapt to moving, slow and negligent to work. They that be of sanguine colour, and somewhat red, are nimble and ready to work. They that be of a fiery and enflamed colour, become out of their wits, and be like mad-men, when they be too much chafed. So you must conjecture of other colours that take part of the aforesaid. They that desire to see many other sights and tokens of the natural inclination, must have recourse unto the little book of Aristotle, intituled of the Physiognomy: and to the Works of Gallen, specially to his little book, where he saith, that the manners of the mind do follow the temperature of the body: Furthermore, you may note, that we have four humours, which

which Gallen calleth the Elements, of living things that have blood, to wit, blood, flegm, choler, and melancholly humour. The blood is both moist and swæt. The spittle called flegm, is cold, moist, and without quality, as the water is, if it be not depryved: the choler or favabilis is hot, dry and bitter. The melancholy humor, is cold dry bitter and earthly: the blood nourisheth, the flegm helpeth the moving of the joynts; the choler cleanseth and maketh clean the flegmatiak excrements of bowels, and proboketh the power or strength excretive: the melancholick humour helpeth the belly in his actions. For because it is eager and bitter, it containeth and prefferth the mouth of the ventricle or belly called the stomack, and maketh it embrace or retain the meat untill the digestion be made: the blood maketh men moderate, merry, pleasant, fair and of a ruddy colour, which be called sanguine men The flegm maketh men slothful, sluggish, negligent, browsie, faint, and soon to have gray hairs: The choler maketh them angry, prompt of wit, nimble, inconstant, lean, and of a quick digestion: the melancholick humor, which is as it were the substance, the bottom and lees of the blood, maketh men rude, churlish, careful, sad, avaritious, deceivers, traytors, enemies, fearful, weak hearted and dreaming, and imagining evil things: vexed with the trouble of the mind, as though they were haunted with a malignant spirit.

Theſe humours then may be referred unto the Phyſiognomy; for by them a man may know the natural inclination of men; You may alſo refer thereunto temperature of age. For the puerility of Child-hood, which is from the birth unto 15 years or thereabout, is hot and moiſt. The adoleſcency or youth, which endureth untill 25 years, is of a good and mean temperature. The youth or flouriſhing age of mans ſtate, which endureth till 35 years, is of hot and dry temperature. The fourth age is the firſt part of old age, which endureth till 49 years, and then men begin to wax cold and dry, and like unto a plant that dryeth up and withereth, and they be called in Latin Senes. The ſecond part of old age endureth untill the end of life, and then men be called in Latin Seniores. And this age alſo is divided into two or three degrees, they that be in the firſt degree, have yet their green old age, which yet may handle and execute evil matters. They be of a ſecond degree, which draw themſelves by little from the ſaid affairs, becauſe of their weakneſs. They of the third degree are moſt in extream Feeblenes. If you deſire to know any more of the ſign of Phyſiognomy, you ſhall find them by diligent and earneſt reading of Authors.

Of the Body Humane.

The Prediction of the Manners and Natures of Men by considering of their Face and other parts of the Body.

Of the Judgment of the Head.

SEeing that the Head is the part that is seen most of all the parts of Mans body, Hypocrates in his sixth Book of common Sickness, not without cause sheweth how to judge of the whole Body by the consideration of the Head, for that which is either greater or lesser then it ought to be, is always faulty, and not good, that they that have this fault or lack, have all these things that do evidently appertain to the faulty and hurted minds. And now even as the head that is little, is never without fault; so that which is great is not altogether perfect and good, but sometimes good, and sometimes evil. It is also a plain sign of goodness and wickedness. But the best fashion is a round head, and somewhat low on both sides, as if you should imagine a very round Sphere of Wax to be somewhat low on every side. The best form then, and shape of an head, is that which is meanly great, and hath a comely convenient roundness, which appeareth before and behind somewhat low.

The principal cause why the head is little, is the

the lack of matter and substance. And the cau
of the greatness of it is the abundance, and s
perfluity and substance of the sæd of man. Bu
if that there be little matter with the force o
the first formative vertue, it shall be of a go
form and shape, and less evil, for as much as i
the creature the naughtiness of the fashion is
joyned with the smallness of the head. The
brain followeth the form and fashion of the scull:
for if the skull be corrupt, the brain shall also be
corrupt. The head of a man hath more brain
proportionably then all other beasts. The male
hath more brain then the female. The head of a
man hath more joynings then all other things;
and the male more then the female, and a well-
fashioned is like a Mallet, whereof the fore-part
and hinder-part be lofty and high. The form
and fashion of the mean ventricle must be a lit-
tle prelled together, and the cogitative is the
more noble. If the form before be low, the man
hath no judgment; and if the hinder-part be
low, he hath no memory, and hath a weakness of
moving his sinews, and consequently of his bo-
dy; for by the force of his brain is declared the
force of the neck and sinews, and also the broad-
ness of the shoulders, and of the breast and parts
of the sides Hypocondria, which be joyned to
the liver and lungs. The head that is of a rea-
sonable fashion, augmenteth the wit and virtue,
and declareth a magnificence in the man, but
when it is evil fashioned, it betokeneth and shew-
eth the contrary.

The

The Judgment of the Head.

They that have a great head, and yet not out of measure, are commonly fair, and well conditioned: they that have a great head out of measure be fools, idiots, and dull heads: when the head is great, proportioned to the body, and especially to the neck, so that the neck be strong, and meanly great, with the sinews great and strong, it is a very good sign. The head fashioned like a sugar-loaf, declareth the man to be full shame, a devourer, bold and rash, which thing cometh of the dryness of the brain. It is another thing when the head is great, and the other members are not great accordingly. The head is of a good fashion, when the ventricle before is also of a good fashion and moist enough. For the taking of the kinds cometh of the moisture, and the retaining cometh of dryness in the part behind. The head with a mean ventricle somewhat pressed together about the sides, declare the ventricles cogitative to be ready to comprehend and devise that which is to be comprehended, and that because of the unity of the Spirits that are in that place. The head round signifieth nobility, unstableness, forgetfulness, small discretion, and little wisdom in the man, for sometimes the moving of the spirits stayeth. The little head necessarily sheweth an ill sign, for as much as it soon falleth into a sickness,

because

because that in it there is very little brain, and the ventricles narrow, wherein the spirits too straightly kept do not their office, for they are oppressed, inflamed and choaked up, wherefore they imagine not well, they dispose nothing well, they have no memory. Such men are commonly soon angry, and are fearful, and keep their anger long by reason of the great drought and hot temperature of brain. They take in hand false matters, they speak ill, and have a double tongue. The long head without measure having the organs awry, and not right, noteth unshamefac'dness and folly. The head low and flat betokeneth insolency, and dissolutness. The head high before betokeneth pride. The head that hath as it were a hollow hole behind, and is low and hollow, declareth the man to be subject to anger and deceit. The great head, with a large forehead, and face like a Gyant, is a sign of a slow man, gentle, strong, and not rasie to be taught: When the head is right, and almost flat in the midst, and of a mean greatness, it sheweth the Man to have a great wit, and to be courageous. If the head be in fore points of a good measure, it is a sign of a great wit, and the Man is sharp and liberal. We do mean the head not too great nor small, but according to the quantity and measure of the Body.

The Judgment of the Body, by the Colour.

BLackneſs in a man, like a gliſtering horn, is a token of adustion, as well in the members as in the hair. A black colour ſheweth the man to be of a ſmall courage in feats of War, fearful and crafty, and is to be compared to them that dwell in the South part. A græn colour, dark or black, declareth the Man ready and prompt to anger. Men that are very red, or red-headed in colour, are ſubtile and crafty: As the common ſaying among the French-men is, I'ay veu bien peu de petites gen humbles, & ruf aux fideles: that is to ſay, I have ſæn few little men humble or lowly; and few red-headed men faithful and true. They that have a pale and dead Face, and yet a red forehead, and low eyes, are altogether ſhamefac'd. And to them you may attribute paſſion. The white colour and ſomewhat ruddy, ſignifieth the man very ſtrong and couragious, ſuch are the Northern men. The colour that is very white, ſheweth the man to be contrary to vertue. A pale colour, ſignifieth the man to be without courage in dæds of war, fearful, and a turner of his back, if ſickneſs be not the cauſe of his paleneſs. When a brown colour is mixed with a pale, it declareth the man to be a blab of his tongue, and a prater, ſoon angry, and a ſpeaker without any temperature. This colour tendeth to an extream folly.

They

They that be but little, red and freckled, and have quivering and moving lips, and wide nostrils, be commonly courageous, and ready to wrath and anger, and to them also is pallion attributed: a mean red colour noteth a mean and pregnant wit and underſtanding. They that be of a fiery colour, or very near, kæp their anger long, and are hard to pacifie, or to be ruled, when they are angry. When the veins of the brain and of the temples be ſæn, and the eyes be ſanguine, it is a ſign that the man is ſubject to vehement wrath, and that ſometime he is ſolish and out of his wits. When the face is red, it is a ſign of ſhame and drunkenneſs, you ſhall then know his colour by the ſign of the eyes.

The Judgment of the Hair by the ſubſtance.

The hair ſmothed and thick, betokenth mæknes, cold and moiſture. The further that the brain is from heat, the more hairy is the head. The heat of a man that goeth to the upper parts pierceth through from all parts, goeth through the skin of the head, and maketh a humour to come out of the holes that it maketh, and the fineſt part of the humour vaniſheth away, but the groſſer remaineth within, and is turned into hair. Which is harder then the skin, and that by the meaner of the outward cold, and the hair is as big as the pore or hole, and as long as the violence and force of thruſting

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ng it out is great. When the hair cometh out slowly, it is a sign of a moist complexion, and hot sanguine. If they come apace, the body shall incline rather to dryness then to moisture. And when heat and drought do joyn together, the hair cometh out the sooner, and therewithal crosser. The multitude of hairs declareth a hot man, and the grossness of them, sheweth them to be full of superfluity. And therefore that happeneth more in young men, then in young children, for in children the substance is more vaporous then moist: but in young-men it is contrary, wherefore contraries follow their contraries: Abundance of hairs in young children, shew the complexion that increaseth and augmenteth to tend to melancholiness. The curling of the hair signifies heat and dryness, and cometh of the crookedness of the pores. The hairs that be right up in the head, and the hair also that standeth upright in the rest of the body, betoken fearfulness in the Man. The hairs fine or thick, declare the Man to be cruel, and when they be rare, they shew him to be a deceiver; and if they be curled, and turned upward, it is a sign of hot complexion. And if they be fast together, appearing one the Forehead, they declare a mighty courage and brutal, as the courage of Bears. The hairs pressed down, and couching together on the middle of the Forehead, rising together on the top of the head, shew the Man to be hot, and without know-

ledge

ledge of honest. The hairs that be thin, slender and few in number, besides the temples, declare that Man to be cold, and without force: the reason is, that in the place are great Arteries, and the place ought naturally to be hot, and to have abundance of hairs, forasmuch as the generation and growing of hairs cometh of heat: therefore when the hair is thin and slender in that place, there is lack of heat, and this ought to be ascribed to women: for they never have abundance of hair in that place. The hair thin and hard beside the Temples, declare the Man to be cold and fearful: and when they be thick in the same place, and beside the Ears, it is a sign of heat and whoredom. And if they be there stable, black or yellow, they signifie a violent mind or courage. If they be grosse and somewhat whiter, it is a sign that the Man shall be indocible, whom Men shall not rule nor tame. The abundance of grosse hairs, and press down, with abundance of hairs in the rest of the body, do shew in an infant melancholiness to come, that is to say, he shall fall into a fury of Folly. When hairs grow in a man that is already aged, it is a token of great adustion by nature, the which engendereth folly, and privation of wit and sense. Women are never bald, for their nature is like the nature of infants or children. Gelded men also never war bald, for they be almost of the nature of women. The hairs that are made curled by touch-

touching like unto the wrinkling of Pepper, do signifie weakness, in the vertue digestive, and age coming hastily on.

The judgement of the Colour of the Hair.

The signification of the colour of the Hair, is not verified for the most part but in temperate Climates, yea a man may judge thereof something in every Climate, in making comparison of men of the Climate unto others, as to the Flemming and Ethiopians. For the Ethiopians be black, and their hair is curled and extream. Yet therefore their complexion shall not be hot, but this heat and curling of hair cometh of an outward heat: for they be rather cold, forasmuch as the heat goeth out by vapours. But Flemings which dwell in cold regions, are white and have their Hair somewhat of a yellow colour, flat and plain. And yet for all that, we may not say that generally they be cold, but rather that their complexion is very hot, for the heat is within them as it cometh to pass in Winter, &c. A white colour signifieth either a vehement cold, as it appeareth in old men that have white hairs, or else a great dryness, as it happeneth in this vegitative when they do dry up: the which for their blackness and greenness turns into whiteness. And that never happeneth unto men but at end of sicknesses drying up.

Hairs, have four principal colours, to wit, black, red, abern, white or gray: the regions and air do something in the operation of the hairs: the whiteness of hairs cometh by want of natural heat, or by rotten flegme, and is a sign sometime of wanton manners, and conditions: the black hair cometh of superabundant colour adust, or of blood adust. Red hair signifieth heat, which is not adust, for they be of a diminished heat: the hairs that be very red, declare the man to be a crafty deceiver, depriued of wit, cholerick, full of wrath, and furious without reason: the hairs that be a chesnut colour, declare the man to be upright, just, well belobed of men. Golden hair, that is to say, yellow hair, or of the colour of gold, comes of cold diminished: The abern coloured or yellow hair, hold something of cold, and the heat is dead in the moist, and this is referred unto Infants. The People of the North, notwithstanding have their heat because of their Region. And therefore this must be noted, for such things do many times receive the judgers of the Physiognomy. The blackness of hairs, which is like a bright horn, with some roughness, and crookedness, declare the heat of the complexion: but the hairs that are only black, signifie fearfulness, and covetousness: The colour that is as it were bright glistering horn, is like to the nature of Mars. Nevertheless, the hairs be not grols, but fine of the humours, and are made black with a great heat.

heat, which thing appeareth in head toasted upon coales, because the moisture is gone. But when the rest of the body is too hairy, then Mars and Saturn do imploy their forces, and such men are commonly Thieves and Robbers: and when they have their breast only hairy, it is a sign of heat and great courage. When all the body is covered with hair, it is rather a sign of the courage of a fourfooted beast then of a man. When the nod of the neck is covered with hair even from the head, it is a sign of strength, and of courage, and in that the man is like unto the Lion.

The Judgement of the Forehead.

THe face of the only part where the Man only becometh. They that have a great Forehead, are commonly slothful: and they are compared to Oxen: they that have a broad forehead, commonly change their minds, and if that it be very great, they be fools, and of little discretion, and of rude wit. Understand, take this broadness with the just quantity of the length & largeness. They that have a round Fore-head are subject to wrath & anger, specially, if their forehead be open and plain. And they be also insensible, like unto Asses. They that have a little Forehead, and narrow, be fools and dolts, not easily to be taught, slovens, and devourers like Swine. They that have a mætly long forehead, have good wits, and easie to be taught, but vehement as dogs be:

they have ſquare Foꝛeheads, & of a mean greatneſs, foꝛmal to the Head, are vertuous wiſe, and couragious like Lyons. They that have a plain and flat Foꝛe-head and without wꝛinkle, will not bow, and be without wit, contumelious, and much ſubject to anger, obſtinate and full of contention. They that have a long and ſtretched out Foꝛehead, be flatterers, ſuch have their part of paſſions, They that have a dark and covered Foꝛe-head, be audacious and terrible: A low Foꝛehead and obſcure, maketh a man ready to weep, and in that he followeth the Peacocks. The Foꝛehead that is great hath ever much groſs fleſh: and contrary the little Foꝛehead, hath fine and thin fleſh: The little Foꝛe-head, and fineneſs of the ſkin, betokeneth a fine Wit, and waveriug. Now then the ſpirit oꝛ wit is a fine body engendered of the vapours of the blood, and the ſpirit oꝛ wit beareth the vertues of the Soul to the ſpiritual members, and theꝛefoꝛe where there be groſs humoꝛs: there a good wit cannot be. When a Foꝛehead is too much wꝛinkled, it is a ſign of a Man without ſhame, and this wꝛinkling cometh of too much moiſture, although that ſometime it doth pꝛoceed of dꝛy'th, and ſometime if the ſame be not in all the Foꝛe-head, it declareth the Man to be full of anger, and very ſubject to anger, and kœpeth long his hatred without cauſe. They that have a ſhoꝛt Foꝛehead, the temples and chœks flat, pꝛeſſed down, and large Jaw-bones, are ſubject to the Diſeaſe

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called the Kings-Evil. They that have as it were a little Cloud on the top of their Nose, or in the middle, or narrow, are angry men, as Bulls and Lyons, a high Forehead, large and long, signifiethin reale of goods. A low Forehead is no sign of manly man. The Fore-head that is somewhat swelling up about the Temples with a grosnes of the flesh, with the Jaws also full of flesh, declareth a great courage, anger, pride, and gross understanding.

The Judgment of the Eye-brows.

The Eye-brows are planted inthe joynture of the bones, and therefore they grow in many when they be old. The Eye-brows thick with abundance of hair joyned to the beginning of the Nose, do signifie a great adultion, and such men are of an evil nature. If the eye-brows that be high upward, do descend to the beginning of the Nose, and above are rising to the Temples, it is a sign that heat and drought do rule, and such men are crafty and Malefactors. If the Eye-brows descend downward on the side of the Nose, and rising upward on the side of the Temples, they declare men to be without shame, and dull, and that because of a furious heat. The Eye-brows thin & of a competent greatnes, declare the temperature and goodnes of the humours, and they that have them so, are great of wit. The Eye-brows long, shew the Man to be

arrogant and without shame, but when they be long with much hair, they signifie the man to think and to have his mind upon great things. The Eye-brows which descend downward on the side of the Nose, and raised upward on the side of the temple, and hanging downwards on both sides; declare the man to be without shame envious, foolish, insatiable, and like unto Hogs. The Eye-brows which descend crooked on the side of the Nose, declare the Man to be witty in naughty things, and when they be crooked on the out side of the Eye, they signifie the Man to be recreative and merry. If the eye-brows be right, as though they were drawn with a line and long, it is a sign of an evil mind, weak and feminine, and as womens minds. When the Eye-brows come together, they shew the Man to be very pensive, and not very wise. Hanging Eye-brows and falling down upon the Eyes, declare Envy, but if they be crooked, they signifie a small memory. The Eye-brows thin, mæt or measured by the Diameter, and great, betokeneth a good wit.

The Judgement of the Eye-lids.

The eye-lids are set about the great coverings of the small veins, by a grosse vapour. The fineness of the skin declareth the substance of the matter, that is to say, of the humours. And that Choler hath the dominion, they that have such Hair, be malicious and vicious, unto whom

whom you may also ascribe the other passions of Choler. And when that place is very fleshy, (as the Eyes of Owls) it is a sign of fraud and guile: the eye-lid high above, seeming fuller then it is, and declining a little above the eye, declareth the sight not to be as the common sight of men, and too much fixed and set upon one thing. But if the said Eye-lid tend downward, it is a sign that the Man is full of fat, and namely when it is red round about, it is a sign, that man is a drunkard and riotous, which thing I have tryed in many which did haunt Taverns. The reason is, that such a disposition of the eye-lid signifieth weakness of the eyes, and consequently of the brain. Wherefore they that have them so, fear oftentimes the wine. If they be thin and fine downwards, so that the white be covered, it is a sign of dryness of humours. And if that happen in any sharp passion, it is a sign of death. When hair of the Eye-lids is crooked downward, or naturally turned, or wreathed at one side, it is a sign of wrong and subtilty. They that have very great or gross eye-lids, see farther off, for they preserve their sight with heat, and from outward cold, when the corners of the eyes be broad, it betokeneth disease in the eyes. If they have any fleshy appearance, they signifie drunkenness, and specially when the eyes be apparent and clear. The eye-lids above the eyes, which cover them beneath signifie long life. They that wag or remove often

often their eyelids be fearful and without good ſence. The Eye-lids thin, ſignifieth healthy, & declare the thought of the man to be nigh unto good.

The Judgment of the Eyes.

The complexion of the Eyes is moiſt, and they be made with ſeven lids, which are called in Latine, Tunicæ Occulorum, with three humours: the paſſions of the mind be declared ſpecially by the Eyes, as Tribulation, Mirth, Love, Hatred and other.

The eyes have four principal colours, black, ſomewhat white, changeable & tawny. The form of the Eyes that be round, are the moſt wavering and rouling, they be the moſt perfect and uncorrupt, becauſe there is no ſquarenes in them. The Eyes that have corners are moſt filled with ſuperfluity in the ſame. The great Eyes betokeneth fearfulnes and weakneſs, for their groſsnes cometh of a great abundance of moiſture in the Brain, wherein there is a certain coldneſs, which is ſpread amongſt the members and quencheth the blood: wherefore even as the ſpirit of the blood maketh the man bold, ſo the complexion, that is cold and moiſt, maketh him fearful. The Eyes that are holt forward, declare folly in the Man: broad Eyes tending to the largeneſs of the body, and like to Hogs eyes, declare moiſture of the body. They that have their Eyes appertaining outward and lofty, ſee not very well: for their Eyes be far off from their fountain,

fountain, which is the Brain. And such men are commonly great bablers and praters. The hollow Eyes far in the head have a sharper sight then the other. The rouling or waging of the Eyes cometh of heat, and betokeneth Wrath, Lechery, and Boldnes. When the Eyes move deformedly, so that now they run, and now they stand still, it is a sign of great malice, and that such men are full of ill cogitations. They that remove their Eyes swiftly with a sharp sight, be Thieves and full of deceit, Such Men have subtile wit, but it is readier to evil then good; a steadfast look cometh of too great and steadfast Cogitations, and oftentimes of a desire they have to deceive. They that have a look like women, are whoremasters and without shame: for that disposition cometh unto them by such a complexion as women have. When a man loketh as though he were a child, so that his face and eyes be always smiling, it is a sign that he shall be of a long and merry life. Merry and laughing eyes, with the rest of the face, betokeneth flattery, lechery, & backbiting: the eyes that be as it were yellow, signifieth cruelty and deceit, as it appeareth well enough in Bawds and Murtherers: this colour cometh of a choler raigning and adust. Little eyes signifie malice, folly and weakness in a man. The hollowness of eyes cometh of a drith which dryeth up the Muscles & Ligaments, whereof ensueth a contradiction in the inward parts, and that the man becometh

becometh hainleſs. The Eyes that are of diver
colours and dim in the ball of them, betoke
fooliſhneſs. The bolting out of the Eyes, doth re
preſent divers objects, whereby it cometh to paſs
that the man is confuſed with diverſity of object
going about to behold them altogether. The eye
that tend upward, ſignifie goodneſs, but if the
be red and great, tending upward they ſignifi
wickedneſs. And it cometh of the weakneſs o
the brain, which is verymoiſt and not temperat
the elevation of the eyes cometh by accident, f
the cauſe of it is too much heat, the ſign where
is the red colour, whereof cometh the perturbat
on of the reaſonable ſoul, as we ſee in the gre
anger of men. The extention of the Eyes, an
of the Face, ſhew the malice of the Man: becau
that heat and dryneſs be the cauſes thereof. An
the hot ſoul bringeth commonly ſome evil ſign
The eyes that be as it were hid in the head, l
farther off then others, and ſignifies ſuſpitio
malice, anger, and naughty conditions, they d
clare the man to have a great memory, an
ſpecially of injuries, and audacious, cruel
full of craft, a lyar, vicious, a whoremonger, &
when the eyes are now ſhut, now open, and
& by ſtand ſtill, ſuch men have not yet commi
ted anycrimes, but theyhave them in their heart
The eyes have diverſities of colours, becauſe th
be Diaphanes and of a rare ſubſtance and fin
and therefore the ſpirits of the ſight ſhew the
qualities in the eye. As a woman that hath h

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lowers ſpotteth the loking-glaſs, and marreth Children in the Cradle, and ſometime hurteth whole and ſound eyes. When there be many apparent ſpots in the ball of the eye, it is a ſign of naughtineſs & yet ſhall that ſpotted eye be worſe, if it be of divers colours. And the greater the variety is, the greater is the heat. Forasmuch as the ſpots be divers, the aduſtion of the ſpirit raiſed up is greater, whereof cometh the diverſity of manners, and the multitude of vices. And of this great variety the honeſt and commendable judgement is corrupted: the eyes that be red as coles, ſignifie wickedneſs & obſtancy. For by the colour of fire is ſignified great cholar: they that have mean eyes inclining toward the colour of ſky, or ſomewhat black, have a ſharp & piercing underſtanding, and be faithfull and courteous, Almanſor ſaith, that the beſt & moſt commendable colour of the eyes is between black & changeable, if they be not full of beams, or if there be any redneſs or yellowneſs in them, thoſe eyes declare diſcretion & underſtanding: his reaſon is becauſe they be without cholar or melancholly aduſt; the colour of the eyes, gray and black, ſpecially where be no ſpots, in cauſe of moiſt humours and temperate, without aduſtion, whereof followeth the ſpirit like unto the nature: & of this ſpirit cometh the underſtanding & ſpeculation: the divers coloured, is made of a more clear viſible ſpirit, therefore ſuch men are well borne & great ſeekers of knowledge, & ſcience, the wor-

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ser eyes have their spots, or black red, or of some other colour: and they that have such eyes are worse then all other, and more to be reproved: the changable, great, and of Albern colour, if they have little red spots very dusky, signifies the Man to be troubled in his mind, and vicious but yet bold and witty. When there be little red spots in the Eyes, and turn more to black then red, so that they seem black, it is a sign of a Noble Heart just, good, & witty: the eyes that have little spots altogether red, and yet not round, but square, shining like fire within, and underneath, & that there be others beside them, that be pale, and other blood colour, & that the Circles which close in the ball of the eye be sanguine, and that the eye-lids and the ball do remove & wag much, it is a sign of a cruel heart, more then a man would think: and the redder these little spots be, and the smaller, so much the more do they shew great anger and wickedness in the man: the red spots that be greater, and dark, deminish those great vices: but they take them not away altogether; the black spots or sanguine in the black ball of the eye or brown, do signifie mallice, or poysoning and noteth that as much as the colours are more vehement, the more efficacy they have. Yet there be some like the Rainbow the which if they be dry, declare great lack of Wit: but if they be very moist, then they do signifie magnificence and wisdom: but yet allo with wrath and most infamous whoredom: If the

ball

ball of the eye be very black, and closed in with the foresaid yellow colour, (or if it seem like gill as the Physitians say) it betokeneth the bloody ux in the nether parts.

The great Eyes, & long eye-brows, betokeneth sort like: they that have in their eyes a blackish white, are commonly great personages, and be in great honour: the wavering and moving yes and sharp, signifieth theft, which is attributed to Hawks: the dry eyes and full of veins etoken privation of wit to come, or present: the Eyes compassed about with dim darkness declare hat the man is seasoned with evil doctrine, and hat he is unfaithful and temperate: but when hey shine much, and be without spot, it is a token of goodness: When the Eyes shine very much, and are brown, and sanguine, it is a sign f rashness and privation of wit: but if they be ell proportioned, they betoken good stay of the it: the colour of the Eyes mean, between black nd changeable, is commendable above all other rts aforesaid, if they be not full of beams or reaks, either yellow or red: If the eyes be great nd very clear, and clean, they signifie Justice, ocility, providence, and good advertisement. If ey be eminent, red and small, it shall be a sign f the thought and tongue unruly, and of an nconstant mind. Trembling Eyes, and broken etoken a man without shame, unfaithful and njust. When the Eyes have a competent reatness, and be very bright it is a sign of

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magnanimity, and that the Man enterprizeth great things, and bringeth to pass great matters. Sometime it is a sign of anger, and that the man is given to wine, that he is a thief, and covetous beyond measure. When the eyes be great and smiling, it is a sign of a dull man lecherous, and that foreseeth not what shall come after. Hollow Eyes & smiling as it were lying in wait, or to spy, specially if the Cheeks, the Eye-brows, and the Lips do move altogether it is a sign of wicked cogitations, deceits, and namely if sometime the eye-lids be joyned together and touch one another, it is a sign of most wicked thoughts. Sad eyes are not so much to be feared, for they be of the cogitation of the moist Eyes, and betoken study of good sciences. But if the eye-brows, and the fore-head be of a good breadth, and still, and that the Eye-lids be good, it is a sign of a faithful mind, grave and gentle: the sad eyes and dry, with sharpness of the forehead and stedfast look and casting down the Eye-lids, signifie hurt, and cruelty and that man hath a rash boldness: they that have watery eyes are lovers of wine, and become bold, and such men have always a moist Brain and watery: that have their Eyes very watry and running, are sleepy, and prone to sleep: bleariness or watriness of the eyes cometh of gross blood, and of a melancholy humour which falleth into the eye-lids. The watriness of the Eye, by the law of the disposition, betoken drunkenness: if it be

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with depression of the eyes, it declareth sleep. The flat eyes signifie slowness, wherein the man is compared to oxen: the meanels of the eyes signifie goodness and purity: the Eyes that be somewhat hollow, betoken magnanimity: but if they be more hollow, it is a sign of meekness. If the ball be black, it is a sign of a slothful and dull man: the ball of the eye that hath round about certain pearls, signifieth the man to be envious, a babler, fearful, & very dangerous: the eyes that stand awry, with a vehement ague, signifieth death. If the eyes tarry long open it is a sign of foolishness, and that the man hath no shame: the Eyes that be very black betoken fearfulness & desire to scrape together goods. And if they be not very black and somewhat yellow, it is a sign of a good and vertuous mind: the Eyes that be brown or white, signifie fearfulness, and specially the white: the eyes that be not altogether brown, betoken a good courage and mind: the eyes that be full of veins, signifie foolish men, destitute of their wits, and are referred unto Goats. Now those eyes are called full of veins which have many little lines or streaks, as minutes of veins be, by the which, the colour of the eyes is made diverse: the eyes that be enflamed, signifie the man to be past shame: the eyes are enflamed when they shine and are bright, and glister like fire, for they be kindled with ire and wrath. And if they see one thing, they think they see twain: the eyes and the Cheeks red, be-

betokeneth drunkennels: and when they be red and dry, it is a sign of wrath and anger, when the eyes be brown or troubled, it is a sign of fear: the mean eyes and low betoketh shamefac'dnels and honesty? the stead Eyes, and somewhat red. betokeneth whoredom and devouring: the changeable eyes and short, declare a covetous Man, desirous of goods. But to have the Forehead and Eye-brows half retired, he is the more covetous.

The Judgment of the Face.

The face is taken simply for a natural look, but the visage is understood of the quality of the mind. The face of them that be very clean, is mean in the Cheeks, and temples, and somewhat fat. And that face is a true face, loving and not disdainful. The merry face cometh of a merry heart, and so the contrary. The mean form, that is to say, neither to great, nor to little is very handsome. He that hath a full and a fat face is importunate, a lyar, a devourer, & not very wise, a fat face maketh a man circumspect in his affairs, & signifieth a sharp wit: the thinnels of the face betokeneth the man to be pensive a round face signifieth folly, and a great Face signifieth sloth the face that is very little, signifieth naughtinels, craft, flattery, no liberality, and fearfulnels: they that have a crooked face, are of a naughty and wicked disposition: a long face

testifi-

tion: a long face testifieth the man to be without shame and injurious: and that cometh of heat. The temples swoln with great veins and arteries, signifie wrath and anger. If the fleshly face be somewhat thick and not very neat, it is a sign of fearfulness, and of great folly. A gross and rustical face, with broad jaws, signifieth a rude and blunt nature.

The Judgment of the Visage of the Face.

The asperity or sharpness of the face, of the state of the lips, of the cheeks, the forehead & of the countenance, signifie a foolish man and without sense or wit. The face that sweateth often yea with little moving, betokeneth heat, lechery, gluttony & that the man is a great eater, and therefore falleth into indigestion: and at the last into great sickness. When the face is hollow like a valley, more lean then fat, it signifieth the man to be injurious, a lyar, a rioter, cruel and specially if he be of an adust colour, and somewhat black, or else yellow. The face well proportioned of colour, and other things appertaining, declares a commendable life, and abundance of vertues. Every fat face and full signifieth an ignorant man, and given to pleasures. Take hæd you be not deceived in the judgment of lazermen, for their eyes become round, and their veins appear. The little visage beareth witness of a little understanding, of wickedness, of folly and ignorance.

The Judgment of the Noſe.

The Noſe that reacheth down even to the Mouth, of a competent bigneſs, declareth the griſtle and the brain thereof to be a hot completion, and ſignifieth goodneſs, and audacity. When the Noſtrils be great and wide, it is a ſign the mans cods and ſtones be great: and that he is a whoremonger a traytor, falſe audacious, a lyar, envious, a niggard, and but a little fearful, and of groſs underſtanding. The Noſe ſheweth the diſpoſition of the heart. If it be great it is a ſign that the Man is ſubject to wrath. A little noſe and a great alſo, declareth the ſecret parts of a man and of the woman. The privy members of a man great, cometh of hot and groſs matter: yet the Foot of the woman declareth her matrix a narrow Foot long and lean, ſheweth the like of the matrix of the woman, and the contrary. The meaſure of half the foot being bare, it is the meaſure of the length of the matrix, yea in all women. Great lips declare the skin, or the lip of the Gate to be great, and ſo contrary, and ſpecially in a Maid. The Noſtrils of the Noſe, ſhew the Teſtes of a Man. If they be great and wide, it is a ſign that the Scrotum is great and large: but if it be ſmall, it is a ſign that the cods be narrow and ſmall: whereof the rule cannot fail (unleſs it be by accident that is to ſay, by ſickneſs and ill rules, as dauncing, or ſuch like. For Travel and Labour in-

increaseth the member. And so many have their right hand greater then the left, because it labour-eth more. A hawks nose signifieth magnanimity and courage, cruelty, rapacity, and boldness, which thing cometh of heat. And therefore they that have this hawks nose, are commonly angry, full of revenge, and give themselves to unlawful things. A flat nose signifieth violence, whoredome, and yet nevertheless weakness: for that cometh of flegme and of moisture. If the nose be short the mouth little and the teeth short & great, that cometh of moistness and cold. A sharp nose, a long neck, and the voice fair and shrill, come of cholerick temperature. When the nose is broad in the midst of towards the tip, it is a token of superfluity of words, of lying, of anger: I have know such men exceeding in vices and chiefly in lyes. They that have their nose sharp at the end, are commonly lyers, hurtful, and contentious, for that proceedeth of choler. The nose that is great at the end, declareth desirous of things, as Oxen are: and such men covet all that they see, and especially in carnal voluptuousness, and also are commonly very angry. Large and wide nostrils betoken whoredom. The nose that is great at the end, signifieth insensible men, past shame, and unapt to be taught. The nose turned upward, and round at the end, is a sign of magnanimity and courage which is in Lions. The nose thin and small at the end, like a birds bill, signifieth lightness and folly.

Physiognomy.

The Judgment of the Nose and Nostrils.

The Nose that is croked and hard from the Forehead to the Mouth, it is a sign that the man is without shame. A hollow Nose and the Forehead round and eminent above, declareth lecherous men: if the nose be croked nigh unto the forehead, it is a sign of a man past shame, and without honesty. The nostrils croked, are ascribed to men of good heart. The Nose tending to the lateral part of the position, going from the girdle on the side of the left part, betokeneth some hurt, but divided into both the parts of the position, it sheweth sickness or hurt, and that come either of the primitive cause, or of his cause going before. The Nose that is in his beginning almost flat, betokeneth liberty; such are the Lyons. A red Nose, which hath a hole at the very foundation, and the breadth of it somewhat swelling, after the fashion of strawberries, betokeneth drunkennels, and such men are commonly moist, and lecherous, specially if that sign be on the body of small measure, and this hath been tryed. Open and wide nostrils, signifie readiness to anger. The thin and very open nostrils, betoken cruelty, and disdainful thoughts. The nostrils thin and long, signifie unstableness, and lightness and if they be thin and sharp, they signifie quarrelling men: when one part of the Nostrils is mixed with the Forehead, and taken honest

from

from the forehead, and separated by a good complexion, so that it be not too high, nor too low, with some line descending, it is a sign of constancy, manlyness, and prudence: the Nostrils right up, distemperance of tongue: the Nostrils that be in all things greater, are better then the less: the little Nostrils are naturally ascribed unto servile and bond wits, and to unfaithful men. The wide nostrils, shew a token of mirth and strength: And when they be very narrow, round, and almost stopped, they betoken folly: the largeness of the Nostrils, the Jaws fat, and the small quantity of hair on the Cheeks, signifies a moist complexion: If that hair that groweth in the Nostils of a man, be great, thick and much, it is a sign of a hard wit, and spirit moveable: But if there be but little hair and soft, it betokeneth gentle and easie wit, and good to be taught.

The Judgment of the Ears.

The Ears are engendred of abundance of matter, and such men have commonly a little neck, and fair; they be sanguine, something adust. And those men are very impatient, and prone to anger. When the Ears be great, and wide beyond measure, it is a sign of folly, and abundance of many superfluous words and long life. If they be so great that they may be compared to Asses ears, it is a sign of folly and

slowness. And when they be great and hang downward, they signifie riches. If they be thin and dry, it is a sign of great unstableness, and that the Man shall not have much goods. Very small ears betoken foolish men, thieves and whoremongers. The small ears signifie the same thing the other before do, and therewithal they signifie deceit and malignity. When the ears be narrow and long, it is a sign of envy. And if they be very long they shew and declare an envious man. Little ears signifie short life: the ears that be too round, declare an indocible man. If the muscle of the ear be joyned fast with the flesh of the throat, it is a sign of folly and vanity: Pliable ears declare the proportion of the heat and moisture. The right ear stiff, and full of gristles, declareth that dryness hath dominion: the ears that be like half a circle, mean and hollow, and joyned to the middle, somewhat pressed together toward the centre, sticking near to the head, declare the goodness of nature. The ears that be couched close toward the head, signifie dull men, slow and slothful. The ears that be hidden and tired right to the head, betoken sloth. The ears that be hairy betoken long life, and a good hearing. The mean ears among all sorts aforesaid are good, and tokens of goods. If there be any great quantity of long hair and thick in the ears, it betokeneth hot courage and desire of carnal pleasure.

The

The Judgement of the Jaws, and Cheeks.

MAle be the eminent parts under the eyes, and Maxalla is the diminitive: the Chaps be the parts of the Jaws, out of which the Beard groweth: the Jaws are taken oftentimes for the Chaps: the Jaws specially declare the complexion of the Man: the Jaws, that is to say, the eminent cheek of the upper part of the mouth with the length of the Jaws, of the part of the compassion, signifie malitious men: the short Jaws, and not far from the upper part of the mouth, signifie malice, back-biting violence and envy, specially when in those parts there is no flesh: the lean Jaws and thin substance, brown, or somewhat yellow, declare a hot and dry complexion: the jaws that be as it were black with a purged substance of flesh, signifie excess of dryness, and cold, as it appeareth in a melancholly men, the gross flesh of the Jaws is a sign, of a gross nature, of cowardliness, and some time violence: the Jaws that be thin, betoken malignity: and they that be soft and long, signifie importunate babling and prating: the cheeks that be full, with full and brown Temples, betoken great wrath. ¶ When the cheeks are small and so scituate that they appear cut and seperate from the eyes, it is a sign of abundance of evil Humours: the roundness of the Cheeks, declare Envy. When

the cheeks be light and evil set, they signifie length of tongue, importunity, and much talk. Red cheeks (as is above said) signified drunkenness.

The Nature of the Mind.

The mouth great and wide, betokeneth wrath, boldness, and war and such men are commonly glutons. A wide mouth without measure, as though it were cut and stretched out, signifieth ravening, inhumanity, wickedness and warlike, hard and like unto beasts of the Sea, such cruel men are great talkers, boasters, bablers, envious, lyars, and fools: the mouth that hath but little closing and a little opening, signifieth a fearful man, quiet, and yet unfaithful. The mouth that is very apparent and round, with thickness of lips signifieth uncleanliness, folly and cruelty. The mouth which hath a quantity in his situation, with a little shutting and smiling eyes, with the rest of the face, signifie a carnal man, a lover of daunces, and a great lyer. When the mouth turneth in speaking, it is a sign that it is infected with some cathar, or mur, as it is manifest enough: The long chin declareth the man to be very little, subject to hunger, and of a good complexion: and yet he is somewhat a babler, and a boaster of himself. They that have a little chin, are much to be avoided and taken heed of; for besides all vices with the which they are filled, they are full of impiety and wicked-

wickednes, and are spies like unto serpents. If the end of the chin be round, it is a sign of feminine manners, and also it is a sign of a woman. But the chin of a man must be always square.

The Judgement of the Lips.

The lips be of a soft flesh, with a good moving, because of the speech. The great lips are meet for fools and dullards. The red colour of the lips, on the side of the opening of the mouth, cometh of the veins that be in that place. The natural colour of lips be red in the upper parts, because of the fineness of the skin, and signifieth cleanness of the Complexion, and without mixtion of troubled blood in great vertue. The blackness of the lips signifieth the contrary, for the vertue of the blood and natural heat is gone; and those that have such lips are sickly. The neather lip close and very red, signifieth great fleshliness, and unshamefac'dness in a woman: the lips gross declares great substance of matter drawn of heat. And the grossness declareth the humours and the gross Spirits, of the which proceedeth dullness of understanding. If they be right and thick, that is to say, firm and fast, and joyned together, Mars is their Planet. And likewise when the mouth is great, with soft Lips, and and somewhat smiling, which be in a merry face broken fleshliness: yet sometime they be also deceivers

deceivers, thieves, and full of fraud and guile: they that have not red lips within are ſick or very near ſickneſs: the Lipps of the Mouth very great and ſlack, or too much turned outward, ſignifie ſimplicity and readineſs to wrath, and groſs wit, and flegm ruleth in them.

Thin lips, and loſe in the uppermoſt parts, ſo that the upper lip bowing down to the joyning of the lips, ſignifie magnanimity: thin lips and hard, appearing above the teeth, ſignifie a beaſtly underſtanding, and wit, unapt to be taught; the Lips that be great beneath in the neither part betoken fooliſh men, and like Aſſes: the upper Lips very apparent to the gums, ſignifie men that love contumilies, and evil ſlandering, and are always in brawlings, and controverſies; the little Lips with a little mouth, ſignifieth weakneſs of the ſpirit, and naughty craft: the beſt manner or ſort of lips and mouth is when they are not too moiſt, for the moiſtneſs of the mouth and lips, ſignifie fearfulneſs and malignity: the great blabble lips betoken great folly, babling and audacity: the Lips that be neither too thick nor too thin, and ſomewhat turned outward, ſignifie ſecretneſs, polity, wrath and a great wit: the Lips that be well coloured, more thin then thick, ſignifie a fair conditioned Man, and changeable in two ways but rather unto vertue. And of ſuch men Jupiter is the Planet. The lips that be not equal ſo that one is greater then the other, declare the man

to

to be wise and of changeable fortune. The upper lip small and somewhat lofty and signifie the man to be a blab, long tongued, very envious, and an accuser. Thin upper lips hanging and turned inside out, betoken a Thief and a deceiver. You may not judge of the Ethiopians lips unless you have been conversant among them, and diligently noted and observed, their qualities: but of our regions, and countries we may give judgement.

Of the Teeth.

When the teeth that be like dogs teeth be long and fast, and that they stick out of the mouth, it is a sign of a glutton, subject to anger, wicked and a fool: Weak teeth thin and small, declare the body to be weak and short: The sound made with the teeth, betokeneth folly, or lack of wit, which thing happeneth sometime to children sleeping, which is a token of worms: Great and broad teeth apparent either within or without, signifie vanity in man, sloth, simplicity but yet a good wit, proceeding from grosse humours: The teeth that be extream dry altogether without moisture, signifie in a sick man death & in a healthful man they signifie sickness very nigh at hand, for the moist rot seemeth to be consumed; and the body of such men are as a lamp without oyl, the teeth that be full of rhume, signifie a fault in the head, or else of the sto-

mack,

mark, through the communication of the head and the lungs, which be causes of a descending, or running at the Nose, (which goeth by the throat) of coughing, of squinces, and of swelling in the throat. Beasts that have their teeth jagged like a saw, drink licking: but those that have them uniform and even drink supping.

Of the Tongue.

The tongue is made to taste, and to pronounce words, and to utter the voice. The tongue that is turned right down or that stutteth or stumbleth, signifieth the stir of the belly: they that be subject to lar and stires, become stutters because of the matters which descendeth from the head which entreth into the pores of the tongues and muscles whereof it commeth to pass that the tongue is the greater, and thereby made broader, and so shorter, and therefore some stammer and stut The tongue that is tied before, cannot well pronounce words or letters but pronounceth c. instead of s. and that maketh a man to stut. And if it be tyed behind, it cannot well pronounce the letter u. And instead of r, it pronounceth l. They that stut fear wine, for they will be drunk commonly, and therefore drunkards do stammer, and cannot well pronounce this word (tr teray:) The heabiness of the tongue in youth signifieth sudden Death after it waxeth once light. The great and broad tongue, declareth a rude wit and understanding, and flegmatick humours.

mours: He that stutteth and repeateth oft the first syllable of a word, is ready to melancholiness. The tongue that is touched with a light moving, and is cause of repeating the Words by corruption of speech, betokeneth folly, violence and wrath: because of the moving of the spirits, and of the heat which hasteth the provocation unadvisedly. When the tongue is long and red withal, it is a sign of wisdom, for it declareth good and commendable humours. A white tongue, betokeneth poverty and misery. The tongue that is hurt or marred with heat unnatural, signifieth distemperance and evil disposition, specially of the belly, and breast. A long Tongue, gross, and so round that a man may wipe his own nose with it, declareth a nature like an Ore. The Tongue that is shorned with some humours loseth his taste. All men that stut are rude of body, and proud.

Of the Voice.

They that have a slow voice and grave, are quite men, and easie to be spoken to, merry, and well mannered: the Voice that is grave and drawn long, betoken strength, I mean the gross Voice, and that soundeth like a Trumpet, the force of the voice followeth the wideness of the Veins, and the multitude of Spirits; all which things come of heat. The men that have a gross Voice are very injurious, and are compa-

red

red to Asses. They that have a gross voice by nature without forcing it, are strong, and that is referred to Dogs. They that have a gross voice and sounding well are warlike and eloquent, A sharp and shrill voice, signifie fearfulness. By this voice I mean a small voice, and not a great. The voice shrill, soft and broken, betokeneth a woman-like fear, and is attributed unto them that be effeminate: the voice sharp and strong, declareth a man to be full of anger, it is the property of goats. A weak voice betokeneth narrow arteries and want of spirit, which thing come of cold. A soft voice, and not drawn or stretched out, betokeneth meaknes, which is in thæp; for you must refer and compare the voice as well as all other things to the likenes of beasts: the antivocates, that is to say, they that speak great at the first, and small at the last, and have a sharp voice, are full of wrath, and yet they be soon appeased again, and are of a gentle affection: a mean voice is sound, and in greatnes, declareth the man to be wise, circumspect, just and true. They that have an unpleasant sound of their voice, and disordering, are numbred among the fools; they that be hasty in their speech (specially if they have a shrill voice) are commonly wicked and great fools, importunate and lyars, but if the voice be great the man will commonly be angry and of a naughty nature. They that have a soft and sweet voice, are envious and

full

full of suspition. They that have much and often, and speak with moving of their hands, are unclean, eloquent, and deceivers: but they that move not so their hands, have a perfect wit and understanding, and have also a good disposition, and good counsel: they that speak in the nose are lyers, evil willers, and envious.

The manner and conditions of Men, and Provinces.

The Spaniards are meanly strong, but for to do all other things which are possible to be done, they surmount and pass many other Nations. And there be many among them very excellent, and that in divers manners, in casting the stone, in nimbleness, and in many other things.

In Portugal, the Men are melancholy and sanguine for the most part: many of them are sufficient strong, although they have no liveliness of wit and spirit.

The Sicilians, are cholerick, and melancholike and strong of body: they exercise themselves in wrestling, or at the casting of the bar, and are nimble and quick.

The Italians for the most part are weak men, and some among them (although the number be small) have great strength, and are wont to be more excellent then other, but yet rather of imitation, then by invention. They be slender, and of stature between great and mean.

In

In Germany the men are flegmatick, which shew manifestly the nature of their complexion, that is to say, that they be flegmatick, and very cholerick. Furthermore, they be of a great body but yet few there are among them that have great bodily strength, or any great activity and nimblenes to do any hard things, though they be very industrious to do material things concerning any Work of the hand.

The Frenchmen be made and proportioned of flegm and cholar, and are for the most part slow and weak: yet there are some of them singular, and that surmount others in many things but the number is small. They be robust and strong but they have not the mean and way how to use their strength.

The judgement of the other part of the Body

They that have a little neck and long, have a voice very great, and are fools, fearful, and malignant. But they that have a short neck are very hot, and great deceivers. They that have a great neck, are great fools, and great eaters. The nod of the neck long and broad, signifieth a rude and unfaithful nature. When the arms of the body that is right up, are so long that the hands reach to the knees, it is a sign of activity and nimblenes at work, of audacity, and of goodnes, with liberality: but when they be shorter it is a sign of a lover of discord, and of an

igno-

gnorant Person. The palm of the hands long with long fingers, signifie an apt man to many parts, & prudent & wary in all affairs: For there is in him a sign of good regiment and governance. The greatnels of the fingers, signifie folly, and impudency. You must also measure the place from the navel unto the end of the breast, and to the beginning of the neck. If the part of the breast be bigger, it is a sign of prudency and wisdom: but if that which is in the breast unto the navel be greater, it is a sign of a devourer. If the belly be too slack, as though it were empty it is a sign of fearfulnels and wickednels, and of devouring. The belly that is somewhat soft and deeper, is a sign of the force and vertue of the wit, and of magnificence. The shinns thin, narrow and deep, betoken fearfulnels; but when they be more fleshly and hard, they shew the man to be apt to be taught. And they that be round, as though they were swoln, signifie much unprofitable talk. The back broad and sound, is a sign of manlinels, and the woman is contrary. If the body of them that have crooked bodies be soft, it is not so evil as it were in a thick and dark body. If the lower part of the shine of the back be hidden in breadth, and too aboundant, and invironed with flesh, it agreeth with women; that which is long and sharp at the end, it declareth distemperance of carnal desire and fearfulnels. Then the shine of the

back of a man is that which is manifest in the bones, moderate and sound. The haunches bare, solid and separate from the bones, betoken a strong and warlike man. But if it be broad, ample, and full of flesh, they signifie a feminine understanding and wit. If they be too lean and full of wrinckles, and compassed about with a thin skin, they signifie the wickednes of Apes.

When the knæs touch one the other in going, they be referred to the Woman-kind: When the lower part of the shins, next to the hæls, and the under part of the fæt be broad and full of flesh, it is a sign of a foolish man, or without wit. The under part of the fæt separated from the Sinews and Arteries, sheweth a clear understanding, noble and manly.

If the fæt be soft, and environed with flesh, it is a sign of a sake and a woman-like wit. The fæt very long, shew the man to be vigilant, and given to deceit seeking the hurt of many men. The foot very thin and short, betoken malignity. The short foot having the sole hollow, is an evil sign.

Of the going of the Feet.

They that march or go a great pace, are stout men, and attain to the end of their enterprises. But they that go a little space and short, have but a little courage. The crooked going, is cause of grief, and obscurity of wit. When the man goeth lightly, having all his body upright

right. It is a sign that he will take in hand some enterprise, & by & by do some great thing; but if a man go swiftly, with his eyes looking downward, and go altogether crooked, it is a sign of a niggard, fearful and subtil. They that have the nape of the neck short, are audacious and bold, and yet fearful. They that have a hard brain, it is a sign that they be indocible. The nape of the Neck turned upward, signifieth insolency, rigour, folly, and vanity. When the nape of the Neck, hangeth on the pectoral parts, they declare the mind to be occupied in thoughts and imaginations, and also it is a sign of sparing and of wickedness. The throat sharp signifieth lightness. The shoulders thin, right and pointed, signifie the man to be a lyer in wait to deceive. The thin elbows signifie imbecility and weakness, and when they be full of flesh, they betoken weakness, but when they be meanly solid and hard, great of arteries and muscles, they betoken a noble body, and of a good courage. When the fingers are soft, it is a sign that the man is easie to be instructed and taught when they be hard, he is strong and unapt to be taught. When the hands be short and the fingers strong, it is a good sign of the fat and little hands have very short fingers, they betoken a deceiver, a spy, and a thief. The hands thin and crooked, shew the man to be a great talker and babler. The Nails white, broad, and somewhat red, signifie a very good judgement: but

when they be narrow and very long, it is a sign of folly and cruelty. The nails that be bowed and crooked, signifie impudency, and violent rapacity. The nails that be deep within the flesh and stick too fast unto it, signifie excessive cruelty and great folly. The nails that be too short, pale, black and sharp, declare a naughty malignant man. These things that be attributed to the nails of themselves, have no vertue nor force: but when they be joyned unto other greater, they have some efficacy or force. When the fingers be joyned and sticking one to the other, they signifie uncleanliness. And they that be cast, and cast together round, shew malignity, covetousness and the man to be a whoremonger. When they be small and thin it is a sign of folly. The short fingers and great, signifie envy, audacity, and cruelty. And when they be too long and too slender, it is a sign of a witless man, and far from wisdom. And if there betw great distance betwixt them, it is a sign of lightness, & of too much talk: but when they be meanly great, and of an honest form and fashion, it is a sign of very good manners: Now these things are meant as well of the nails and toes, as of the fingers and heads. A slender and thin breast and without vertue or strength, signifie weakness of heart. They that have their paps hanging, and their breasts invironed with soft flesh, are given to wine and to lechery, yea excessively. They that wag their shoulders, and lift up their neck, shall

be [illegible]d arrogant and proud: but they that wag all their body shew evidently they be effeminate. And among all these the most tollerable kind are they that bow down the body on the right side when they stir, and the foolishest are they that turn their body toward the left side.

Of the Breath.

When the breath sometime resteth, and then a long time after breaketh out in great abundance, declare the man to be in great trouble of mind. And when the head very much shaketh, and sigheth, it is a bad sign that there is in it some naughty and evil framed thing. The Spirit that maketh a noise, and is greatly moved and thrust out, it is a sign of cruelty, and that the man is given to wine. They also that have their breath troubled and grosse, as they have that run long, are void of counsel, and subject to anger, and have also a facility and readiness to do and to speak: this rule ought to be observed in all signs and tokens, so that you must take the superfluity in evil part, and the mean and temperate to be good. When the thighs be too crooked and too hairy, it is a sign of whoredom. This is referred unto the Goats. Aristotle saith more, that the buttocks that be very dry, signifieth verility, manliness, and that they be very fleshly and moist, signifie effemination, and they that be as it were cut, declare the wickedness of the

man:

man: and this is referred unto Bears and Apes. The sign of an impudent man be these as follow. First he hath bright shining eyes, and open, the eye-lids far asunder; great feet, and great hands, he raiseth himself against them that behold him. He is red of colour, and hath a sharp voice. And besides all these things of impudency, he is injurious. The hairy man which hath black hair, right and smooth, the Mouth, and Chin, and the Temples hairy: great eyes and glistering, is injurious and enclined to whoredom all over, of frays and fighting, evil tongued. Hieronimus Cardanus, a Physitian of Millan, a man truly of great learning and knowledge, saith thus in his 12 Book de Subtilitate, Even as all lame men are wicked, so all they that are in health have not good manners. For it is more requisite, and there is more ado to form a mind without a fault, then a body. So a most wicked of all other, are the crook-backed men, seeing the fault of them is more near unto the heart, which is the Prince of all the body. Next are the blind and the squint-ey'd men, forasmuch as nature hath failed about the Brain. After them come the dumb and the deaf, and then the halting men; and after them are they that have their Fingers fashioned together; or too far asunder the one from the other; for nature hath failed in them, in members less necessary. They that be full of wants, have the next and last place, and these are red bodies.

The

The Judgment of other parts of the Body.

THE largeneſs of the breaſt, and the greatneſs of the ſhoulders and back, ſignifie beauty and audacity, with capacity of wit and wiſdom. But the ſmallneſs of the back declares the man to be of a diſcordant nature. The meanneſs of the breaſt, and equalneſs of the back, is a very good ſign: the ſhoulders looſe, declare weakneſs of the mind, and fearfulneſs. They that have a great belly, are undiſcreet, fools, proud, and whore-mongers: the mean belly, and narrow ſtomach, ſignifieth highneſs of underſtanding, and good counſel. The ſmallneſs of the legs declare ignorance, and the greatneſs of them, ſignifie audacity, and ſtrength of body. Abundance of fleſh at the knees ſignifie debility and weakneſs or effemination: They that have a wide pace in going, and ſlow, proſper commonly in their doings and affairs: but they that have a little pace are violent, and of a ſmall ſtrength, and in the works of an evil will. Finally, he hath a good memory, and well compoſed nature, that hath a ſoft fleſh, moiſt and mean, between rough and ſoft, and when he is neither too great nor too little, when he is white, declining to redneſs; or when he is neither too much, but meanly black, gentle of countenance, having the hair full and mean, great

eyes

eyes ſomewhat round: A mean head [illegible] a good faſhion with a great neck well and equal ſet. The ſhoulders faſt and firm without wavering too and fro, not having much fleſh in the ſmall of the legs and knæs. And clear voice, ſmall, temperate, ſomewhat ſmiling and mocking, having a lok like of mirth, &c. Yet you may not be haſty in giving judgment or advice in one of theſe ſigns: but take the teſtimony of them all. And if you have diverſity of ſigns tended to divers things, turn always to the better part, and the moſt approved: Then may you prognoſticate and give judgment more aſſuredly of great and ſmall things to come, yea of every man whatſoever he be: forasmuch as you ſhall know more certainly his dæds and his manners in kæping this rule and way.

FINIS.